

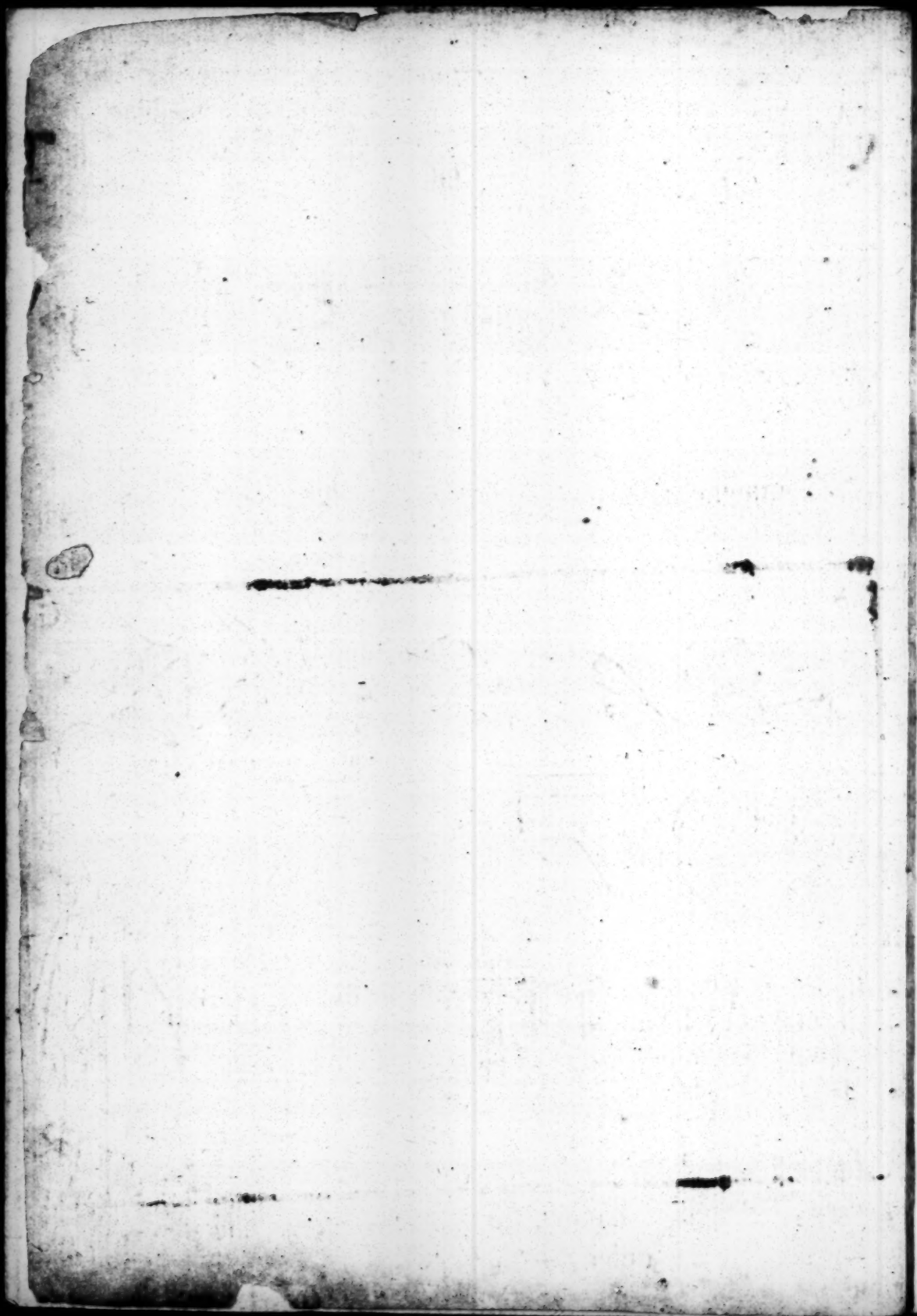
THE
ARRAIGNMENT
of Lewd, Idle, Froward, and Unconstant
WOMEN:

OR,
The VANITY of them; chuse you whether
WITH

A Commendation of the Wise, Vertuous, and Honest Women.
Pleasant for Married-Men, profitable for Young-iden, and hurtfull to none.



London, Printed by M. C. for T. Passenger, at the three Bibles
upon London Bridge, 1682.



Neither to the Best, nor yet to the
Worst, but to the Common sort of
Women.



Using with my self, being idle, and
having little ease to pass the time
withall; and I being in a great
choller against some women, I mean
more than one; and so, in the rough of
my fury, taking my pen in hand to
beguile the time withall; Indeed I
might have imployed my self to better
use, than in such an idle business, and

it were better to pocket up a pelting injury, than to intangle my
self with such vermine: for this I know, that because women
are women, therefore many will do that in an hour, which they,
many times will repent all their whole life time after; yet for an
injury which I have received of them, the more I consider of it, the
less I esteem of the same. Yet perhaps some may say unto me, that
I have sought for honey, and caught the Bee by the tail; or that
I have been bit or stung with some of these Wasps, otherwise I
could never have been expert in bewraying their qualities; for
the Mother would never have sought the Daughter in the Oven,
but that she was there her self. Indeed I might confess, I have
been a Traveller these thirty and odd years, and many Travellers
live in disdain of women: the reason is, for that their affections

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are so poisoned with the heinous evils of unconstant Women; which they happen to be acquainted with in their Travels: for it doth so cloy their stomachs, that they censure hardly of women ever afterwards: wronged Men will not be tongue tyed: therefore if you do ill, you must not think to hear well; for although the world be bad, yet it is not come to that pass that Men should bear with all the bad conditions that are in some women.

I know I shall be bitten by many, because I touch many. But before I go any further, let me whisper one word in your ears, and that is this; whatsoever you think privately I wish you to conceal it with silence, lest in starting up to find fault, you prove your selves guilty of these monstrous accusations, which are here following against some women, and those which spurn if they feel themselves touched, prove themselves stark fools in bewraying their galled backs to the world: for this Book toucheth no sort of women, but such as when they hear it, will go about to reprove it. For although in some part of this Book, I trip at your heels, yet will I stay you by the hand, so that you shall not fall further than you are willing; although I deal with you after the manner of a screw, which cannot otherwise ease her curst heart, but with her unhappy tongue: if I be too earnest, bear with me a little, for my meaning is not to speak much of those that are good, and I shall speak too little of those that are naught; but yet I will not altogether condemn the bad, but hoping to better the good, by the naughty examples of the bad. For there is no woman so good, but hath one idle part or other in her, which may be amended; for the clearest River that is, hath some dirt in the bottom: Jewels are all precious, but yet they are not all of one price, nor all of one vertue: Gold is not all of one picture, no more are women all of one disposition: women are all necessary evils, and yet not all given to wickedness; and yet many so bad, that in my conceit, if I would speak the worst that I know by some women, I should
make

make their ears glow that hear me, and my tongue would
to report it: but that it is a greater discredit for a man to be account-
ed for a Scold, for scolding is the manner of Shrews: therefore
had rather answer them with silence which find fault, than strive
to win the Cucking-stool from them. Now me thinks I hear some
curious Dames give their rash judgments, and say, that I having
no wit, discant upon Women which have more wit than Men.
To answer you again, if I belye you, judg me unkind, but if
I speak the truth, I shall be the better beloved another time: and
if I had wrote never so well, it is impossible to please all; &
never so ill, yet I shall please some. Let it be well or ill, I looke
for no praise for my labour: I am weaned from my mothers Teat
and therefore never more to be fed with her Pap: wherefore say
what you will; for I will follow my own vein in unfolding ever
pleat, and shewing every wrinkle of a womans disposition, and
yet I will not wade so far over the shoers, but that I may return
dry, nor so far in, but that I may easily escape out: and yet for
all that, I must confess my self to be in fault, and that I have
offended you beyond satisfaction, for it is hard to give a sufficient
recompence for a slander; and yet hereafter if by means I cannot
obtain your favour to be one of you Pulpit-men, yet you cannot denie
me but to be one of your Parish, and therefore if you please but to place
me in the Body of the Church, hereafter you shall find my devotion
so great towards you, as he that kneeleth at the Chancel door; for
I wrote this Book with my hand, but not with my heart.

Indeed, when I first began to write this Book, my wits were
gone a wool-gathering, so that in a manner I forgot my self, and
in the rough of my fury I vowed for ever to be an open enemy unto
Women: but when my fury was a little past, I began to consider
the blasphemy of this infamous Book against your Sex: I then took
my Pen, and cut him in twenty pieces, and had it not been for
hurting my self, I would have cut mine own fingers, which be

To the Reader.

Read it if you please, and like it as you list : Neither to the wisest Clerk, nor yet to the starkest Fool ; but unto the ordinary sort of giddy-headed young men ; I send this greeting.

IF thou mean to see the Bear baiting of Women, then trudge to this Bear-garden apace, and get in betimes, and view every Room, where thou mayest best sit, for thine own pleasure, profit, and hearts ease: and bear with my rudeness, if I chance to offend thee. But before I open this trunck full of torments against women, I think it were not amiss to resemble those which in old time did sacrifice to *Hercules*, for they used continually, first to whip all their Dogs out of their City: and so I think it were not amiss to drive all the women out of my hearing, for doubtless this little spark will kindle to such a flame, and raise so many stinging Hornets humming about my ears, that all the wit I have will not reach the one, nor quiet the other ; for I fear that I have set down more than they will like of, and yet a great deal less than they deserve : and for better proof I refer myself, to the judgement of Men, which have more experience than my self, for I esteem little of the malice of Women ; for Men will be persuaded with reason, but women must be answered with silence ; for I know Women will bark more at me, than *Cerberus* three-headed dog did at *Hercules*, when he came into Hell to fetch out fair *Proserpina*: and yet I charge them not now but with
a Bul-

To the Reader.

a Bul-rush, in respect of a second Book which is almost ready: I do now but fear them with false fire; but my next Charge shall be with Weapons, and my Larum with powder and shot: for then we will goupon these venemous Adders, Serpents, and snakes, and tread and trample them under our feet: for I have known many stung with some of these Scorpions and therefore I warn all men to beware the Scorpion: I know Women will bite the lip at me, and censure hard of me, but I fear not the curst Cow, for she commonly hath short horns; let them censure of me what they will, for I mean not to make them my Judges, and if they shoot their spite at me, they may hit themselves, and so I will smile at them as at the foolish Fly, which burneth her self in the Candle. And so friendly Reader, if thou hast any discretion at all, thou mayest take a happy example by these most lacivious and crafty whorish, theirish and knavish Women, which were the cause of this idle time-spending; and yet I have no warrant to make thee believe this which I writ to be true. But yet the simple Bee gathereth honey where the venomous Spider doth her poyson. And so I will conclude I left thou have cause to say, that my Epistles are longer than my Book; a Book I may call it, I hope, without offence: for the Colliar calls his horse a horse, and the Kings great Steed is but a horse. If thou read but the beginning of a Book, thou canst give no judgment of that which insueth; therefore I say as the Fryer, who in the midst of his Sermon said often, that the best was behind; And so, if thou read it all over, thou shalt not be deluded, for the best is behind. I think, I have shot so near the white, that some will account me a good Archer; And so pray thee to look to thy feet, that thou run not over thy shooes, and so be past recovery afore my second Book come.

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the Pen. And furthermore, for a pennance, I do crave that my self may be a judge against my self; but yet assure your selves, of all evils I will chuse the least; wherefore I chuse rather to bear a Faggot, than burn by the Faggot. You may perceive the wind is turned nto another door, and that I began to be Sea-sick, and yet not past half a mile on the salt water, and that my mouth hath uttered that in my fury which my heart never thought, and therefore I confesse, that the sawce which I have made, is too sharpe for your diet, and the flowers which I have gathered, are too strong for your Noses: but if I had brought little Dogs from Iceland, or fine Glasses from Venice, then I am sure that you would either have wooed me to have them, or wished to see them. but I will here conclude this first Epistle, praying you with patience to hear the rest; for if I offend you at the first, I will make you amends at the last: and so I leave you to him whose seat is in Heaven, and whose Foot-stool is the Earth.

Yours in the way of honesty,

Joseph Swetnam.

CHAP. I.

Sheweth to what use women were made ; and that most of them degenerate from the use they were framed unto , by leading a prond, lazie, and idle life, to the great hinderance of their poor Husbands.



MOSES describeth a Woman thus : At the first beginning (saith he) a Woman was made to be a helper unto Man ; and so they are indeed, for she helpeth to spend and consume that which Man painfully getteth. He also saith, That they were made of the Rib of a Man ; and that their froward nature sheweth , for a Rib is a crooked thing, good for nothing else ; and Women are crooked by nature, for a small occasion will cause them to be angry.

Again, in a manner, she was no sooner made, but straight-way her mind was set upon mischief ; for by her aspiring mind, and wanton will, she quickly procured Mans fall : and therefore ever since they are and have been a wo unto Man, and follow the line of their first leader.

For, I pray you, let us consider the times past with the time present : First, that of *David* and *Solomons*, if they had occasion so many hundred years ago to exclaim so bit-

terly against Women ; for the one of them said, That it was better to be a door keeper, and better dwell in a Den amongst Lions, than to be in the house with a froward and wicked Woman. And the other said, That the climbing up of a sandy Hill to an aged Man, was nothing so wearisome as to be troubled with a froward Woman ; and further he said, That the malice of a beast is not like the malice of a wicked Woman, nor that there is any thing more dangerous than a Woman in her fury.

The Lyon being bitten with hunger, the Bear being robbed of her young ones, the Viper being trod on, all these are nothing so terrible as the fury of a Woman. A Buck may be inclosed in a Park, a bridle rules a Horse, a Wolfe may be tyed, a Tyger may be tamed, but a froward Woman will never be tamed ; no Spur will make her go, nor no bridle will hold her back : for if a Woman hold an opinion, no man can draw her from it : tell her of her fault, she will not believe that she is in any fault : give her good counsel, but she will not take it ; if you do but look after another Woman, then she will be jealous : the more thou lovest her, the more she will disdain thee ; and if thou threaten her, then she will be angry : flatter her and then she will be proud : and if thou forbear her, it maketh her bold : and if thou chasten her, then she will turn to a Serpent : at a word, a Woman will never forget an injury, nor give thanks for a good turn. What wise Man then will change gold for dross, pleasure for pain, a quiet life for wrangling brawles, from the which married Men are never free ?

Solomon saith, that Women are like unto Wine, for that they will make men drunk with their devices.

Again

Again, in their love a Woman is compared to a Pumice-stone, for which way soever you turn a Pumice-stone, it is full of holes; even so are womens hearts; for if love steal in at one hole, it steppeth out at another.

They are also compared unto a painted Ship, which seemeth fair outwardly, and yet is nothing but Ballast within her; or to the Idols in *Spain*, which are bravely guilt outwardly, and yet nothing but lead within them; or like unto the Sea, which at some times is so calm that a Cock-boat may safely endure her night, but anon again with outrage she is so grown, that it overwhelmeth the tallest ship that is.

A froward Woman is compared to the Wind, and is still Woman unto the Sun: for the Sun and the Wind met a Traveller upon the way, and they laid a Wage, which of them should get his Cloak from him first; then first the Wind began boisterously to blow, but the more the Wind did blow the more the Traveller wrapped and gathered his Cloak about him: now when the Wind had done what he could, and was never the nearer; then began the Sun gently to shine upon him, and he threw off, not only his Cloak, but also his Hat and Jerkin: This Morall sheweth, that a Woman with high words can get nothing at the hand of her Husband; neither by froward means, but by gentle and fair means she may get his heart blood to do her good.

As Women are compared to many things; even to many and many more troubles come galling after the heels of a Woman, that young men before hand do not think of; for the World is not made all of Oatmeal, nor is all not old that glittereth; nor the way to heaven is made with silver sand; nor more

is the Cradle of ease in a Womans lap. If thou wert a Servant, or in bondage before, yet when thou doest marry, thy toil is never the nearer ended, for even then, and not before, thou doest change thy golden time for a drop of Honey, which presently afterwards turneth to be as bitter as Wormwood.

Yet there are many young men which cudgel their wits, and beat their brains, and spend all their time in the love of Women, and if they get a smile, or but a favour at their loves hand, they straight-way are so ravished with joy, yea so much, that they think they have gotten God by the hand, but within a while after they will find that they have but the Devil by the foot. A man may generally speak of women, that for the most part thou shalt find them dissembling in their deeds, and in all their actions subtil and dangerous for men to deal withall; for their faces are lures, their beauties are baits, their looks are nets, and their words charmes, and all to bring men to ruin.

There is an old saying going thus; That he which hath a fair Wife, and a white Horse, shall never be without troubles; for a Woman that hath a fair face, it is ever matched with a cruel heart, and the heavenly looks with hellish thoughts: their modest countenance with merciless minds; for Women can both smooth and sooth; they are so cunning in their art of Flattery, as if they had been bound Prentice to the trade: they have *Sirens* songs to allure thee, and *Circes* cunning to inchant thee: they bear two tongues in one mouth like *Judas*, and two hearts in one breast like *Magus*, the one full of smiles, and the other full of frowns, and all to deceive the simple and plain-meaning Man; they can

can with the *Satyre*, out of one mouth blow both hot and cold.

And what of all this? Why nothing, but to tell thee, that a Woman is better lost than found, better forsaken, than taken. Saint *Paul* saith, That they which marry, do well; but he also saith, That they which marry not, do better: and he (no doubt) was well advised what he spake. Then, if thou be wise, keep thy head out of the halter, and take heed before thou have cause to curse thy hard penny-worth, or with the Priest speechless which knit the knot.

The Philosophers which lived in the old-time, their opinions were so hard of Marriage, that they never delighted therein: for one of them being asked, why he married not? He answered, that it was too soon: and afterwards when he was old, he was asked the same question, and he said then, it was too late. And farther he said, that a married man hath but two good dayes to be looked for, that is, the Marriage day, and the day of his Wives death; for a woman will feed thee with Honey, and poyson thee with Gall. *Diogenes* was so dogged, that he abhorred all Women, and *Augustine* wished, that he had lived wifeless, and dyed childeless.

On a time one asked *Socrates*, Whether he were better to marry, or to live single? And he made answer, which-soever thou dost it will repent thee; for if thou marriest not, then thou wilt live discontented, and dye without issue, and so perhaps a stranger shall possess thy goods; and if thou dost marry, thou shalt have continual vexations; her Dowry will be often cast into thy dish, if she do bring wealth with her. Again, if she complain, then her kinsfolks will bend the browes, and her Mother

will speak her pleasure by thee: and if thou marriest on-
ly for fair looks, yet thou mayest hap to go without
them when thou lookest for them: and if thou marriest
one that is fruitful in bearing of Children, thou wilt
thy ease, but the more increase of sorrow for little doth the Father
know what shall be the end of his Children: and if she
be haire, thou wilt hold her; and if dishonest, thou wilt
fear her death; and if dishonest, thou wilt be weary of
thy life: For when thou hast her, thou must support her
in all her bad actions; and that will be such a perpetual
burthen unto thee, that thou hadst even as good draw
water continually to fill a bottomless Tub.

A gentleman on a time said to his friend, I can help
you to a good marriage for your Son: his friend made
him this answer, My Son (saith he) shall stay till he have
more wit: the Gentleman replied againe saying, If you
marry him not before he hath wit, he will never marry
so long as he dyeth: and a married man is like unto
an arrested, bound, and I think that many a man would buy
up old Heaven, if this arrest of Marriage kept him not
back, because he would see how he would be buried: the
Gentleman said, he had never buried a man, but he had buried three
Wives, and yet never buried a husband: he had a dog
which loved him well, and when that dog dyed, he
swore bitterly; but he never shed one tear when his
Wife dyed: he had a son, and he had a daughter, but he
had no more than four bare legs in a bed. A man can-
not live with his hands in his bosom, nor buy in the
Market for honesty without Money: where there is
nothing

nothing but bare Walls, it is a fit house to breed Beggars into the world; yea there are many that think, when they are married, that they may live by love; but if wealth be wanting, hot love will soon be cold, and your hot desires will be soon quenched with the smoak of poverty. To what end then should we live in love, seeing it is a life more to be feared than death? for all thy money waits in toys, and is spent in banqueting, and all thy time in sighs and sobs, to think upon the trouble and charge which commonly cometh with a wife; for commonly women are proud without profit, and that is a good Purgation for thy Purse; and when thy Purse is light, then will thy heart be heavy.

The pride of a woman is like the dropie; for as drink increaseth the drought of the one, even so Money enlargeth the pride of the other; thy Purse must be alway open to feed her fancy; and so thy expences will be great, and yet perhaps thy getting small: thy House must be stored with costly stuff, and yet perhaps thy servants starved for lack of meat: thou must discharge the Mercers Book, and pay the haberdashers man, for her Hags must be continually on the new fashion and her Gown of finer Wooll than the Sheep beareth any: she must likewise have her Jewel box furnished, especially if she be beautifull; for then commonly Beauty and Pride goeth together, and a beautiful Woman is for the most part costly, and no good Houfwife; and if she be a good Houfwife, then no servant will abide her fierce cruelty; and if she be honest and chaste, then commonly she is jealous.

A Kings Crown and a fair woman is desired of many: But he that getteth either of them, liveth in great troubles

bles and hazard of his life. He that getteth a fair Woman is like unto a prisoner loaden with fetters of Gold: for thou shalt not so oft kiss the sweet-lips of thy beautifull wife, as thou shalt be driven to fetch bitter sighs from thy sorrowful heart, in thinking of the charge which cometh by her; for if thou deny her of such toys as she stands not in need of, and yet is desirous of them, then she will quickly shut thee out of the doors of her favour, and deny thee her person, and shew her self as it were at a Window, playing upon thee, not with small shot but with a cruel Tongue; she will ring thee such a peal, that one would think the Devil were come from Hell, saying, I might have had those which would have maintained me like a Woman, whereas now I go like nobody; but I will be maintained if thou wert hang'd: with such like words she will vex thee, blubbering forth abundance of dissembling tears, (for women do teach their eyes to weep,) for do but cross a Woman, although it be never so little, she will straight way put finger in the eye and cry: then presently many a foolish Man will flatter her, and intreat her to be quiet; but that marris all, for the more she is intreated she will powre forth the more abundance of deceitful tears, and therefore no more to be pitied, than to see a Goose go barefoot: for as they have tears to Command, so have they words at will, and oaths at pleasure: for they make as much account of an oath, as a Merchant doth, which will forswear himself for the getting of a penny. I never yet knew a Woman that would deny to swear in defence of her own honesty, and alwayes stand highly upon it, although she be ashamed to wear it in Winter for catching cold, nor in Summer for heat, fearing lest it may melt away.

Many

Many will say, this which I write is true, and yet they cannot beware of the Devil, until they are plagued with his Dam; The little Lamb skips and leaps, till the Fox come, but then he quivers and shakes; the Bear dances at the stake, till the Dogs be upon his back, and some men never fear their Money, until they come into the hands of Thieves; even so, some will never be warned, and therefore are not to be pitied, if they be harmed. What are women, that makes thee so greedily to gape after them? Indeed some their faces are fairer and beautifuller than others; some again stand highly upon their fine foot and hand, or else all women are alike; *Jone* is as good as my Lady; according to the Countrey mans proverb, who gave a great sum of Money to lye with a Lady; and going homewards, he made grievous moan for his Money; and one being on the other side of the hedge, heard him say, that his *Jone* at home was as good as the Lady; But whether this be true or no, I my self do not know, but you have it as I heard it.

If thou marriest a Woman of evil report, her discredit will be a spot in thy brow; thou canst not go in the street with her without mocks, nor amongst thy neighbours without frumps, and commonly the fairest Women are soonest inticed to yield unto vanity. He that hath a fair Wife and a whetstone, every one will be whetting thereon; and a Castle is hard to keep, when it is assaulted by many; and fair women are commonly caught at. He that marieth a fair Woman, every one will wish his death to enjoy her, and if thou be never so rich, and yet but a Clown in condition, then will thy fair wife lose her credit to please her fancy; for a

Diamond, hath not his grace but in Gold, no more hath a fair woman her full commendations, but in the ornament of her bravery; by which means there are divers women, whose beauty hath brought their Husbands into great poverty and discredit, by their pride and whoredom. A fair woman commonly will go like a peacock, and her Husband must go like a Woodcock.

That great Gyant *Panphymapho*, who had Bears waiting upon him like Dogs, and could make tame any wild beast; yet a wanton woman he could never rule nor turn to his will.

Solomon was the wisest Prince that ever was; yet he lusted after so many women, that they made him quickly forsake his God, which did alwayes guide his steps so long as he lived godly.

And was not *David* the best beloved of God, and a mighty Prince? yet for the love of women he purchased the displeasure of his God.

Sampson was the strongest man that ever was, for every lock of his head was the strength of another man; yet by a woman he was overcome: he revealed his strength to her, and payed his life for that folly.

Did not *Jezabel* for her wicked lust cause her Husbands blood to be given to Dogs?

Jabs wife gave her Husband counsel to blaspheme God and to curse him.

Agamemnons wife, for a small injury that her Husband did her, she first committed adultery, and afterwards consented to his death.

Also the wife of *Hercules*, she gave her Husband a poysoned Shirt, which was no sooner on his back, but it did

did flick so fast, that when he would have plucked it off, it tore the flesh with it.

If thou wouldest avoid these evils, thou must with *Ulysses* bind thy self to the Mast of the Ship, as he did, or else it would have cost him his life; for otherwise the *Syrian* women would have enticed him into the Sea, if he had not so done.

It is strange to see the mad feats of women: for they will be now merry, then again sad; now laugh, then weep; now sicke, then presently whole: all things which like not them, are naught, and if it be never so bad, if it like them it is excellent.

Again, it is death for women to be denied the thing which they demand, and yet they will despise things given unasked.

When a Woman wanteth any thing, she will flatter and speak fair; not much unlike the flattering Butcher who gently claweth the Ox, when he intendeth to knock him on the head; but the thing being once obtained, and their desires gained; then they will begin to look big, and answer so stately, and speak so scornfully, that one would imagine they would never seek help, nor crave comfort at thy hand any more: but a Woman is fitly compared to a Ship, which being never so well rigged, yet one thing or other is to be amended: even so, give a woman all that she can demand to day, yet she will be out of reparation to morrow, and want one thing or other.

Women are called night Crows, for that commonly in the night they will make request for such toys as cometh in their heads in the day. Women know their time to work their craft; for in the night they will

work a Man like Wax, and draw him like as the Ad-
 mant doth the Iron: and having once brought him to
 the bent of her Bow, then she makes request for a Gown
 of the new fashion stuff, for a Petticoat of the finest Stam-
 mel, or for a hat of the newest fashion. Her Husband be-
 ing overcome by her flattering speech, partly he yieldeth
 to her request although it be a grief to him, for that he
 can hardly spare it out of his stock; yet for quietness
 sake, he doth promise what she demandeth, partly
 because he would sleep quietly in his Bed. Again,
 every married man knoweth this, that a Woman will ne-
 ver be quiet, if her mind be set upon a thing, till she have
 it. Now, if thou drive her off with delays, then her
 fore-head will be full of frowns, as if she threated
 to make Clubs Trumps, and thou never a black Card in
 thy hand: for except a woman have what she will, say
 what she list, and go where she please, otherwise thy
 House will be so full of smoak, that thou canst not stand
 in it.

It is said, That an old Dog and an hungry Flea bite
 sore; but in my mind a froward Woman biteth more for-
 rer: and if thou go about to master a Woman, hoping
 to bring her to humility; there is no way to make her
 good with stripes, except thou beat her to death: for do
 what thou wilt, yet a froward woman in her frantick
 mood will pull, hale, swear, scratch, and tear all that
 stands in her way.

What wilt thou that I say more, oh thou poor married
 man? If women do not feel the rain, yet here is a
 shower coming, which will wet them to the skins.
 A woman which is fair in shew, is foul in condition;
 she is like unto a Glow-worm, which is bright in the
 hedge;

hedge, and black in the hand : in the greenest glasse ly-
 eth hid the greatest Serpent; painted Pots commonly hold
 deadly poyson, and in the clearest water the ugliest Toad,
 and the fairest woman hath some filthiness in her: All is
 not Gold that glistereth: a smiling countenance is no cer-
 tain testimoniall of a merry heart, nor costly garments of
 a rich Purse. Men do not commend a Judge for that he
 weareth a Scarlet Gown, but for his just dealing; no more
 are women to be esteemed of by the ornament of their
 bravery, but for their good behaviour; yet their is no
 River so clear, but their is some dirt in the bottom. But
 many a man in this Land, we need not go any further for
 examples, but here we may see many fools in every place
 snared in womens nets, after a litte familiarity and ac-
 quaintance with them: I think if they were numbered, the
 number would pass infinite, if it were possible, which
 for the love of wantons have lost their voyages at Sea, to
 their great hinderances: and many other have never re-
 garded the far distance which they have been from their
 Country and Friends, until they had consumed their sub-
 stance; and then being ashamed to return home again in
 such bad sort, I mean by weeping Croſs, and pennyless
 Bench; many of them rather chuse to deserve *New-Gate*
 and so come to *Tiburn*, facontrary to the expectation
 of their friends and parents, which had otherwise provi-
 ded for them, if they had had grace, or would have
 been ruled.

CHAP. II.

The second Chapter sheweth, the manner of such women as live upon evil report; it also sheweth, that the beauty of women hath been the bane of many a man, for it hath overcome valiant and strong men, eloquent and subtil men; and in a word, it hath overcome all men, as by examples following shall appear.



Ist that of Solomon, unto whom God gave singular wit and wisdom: yet he loved so many Women, that he quite forgot his God, which always did guide his steps so long as he lived godly, and ruled justly: but after he had glutted himself with Women, then he could say, *Vanity of vanities, all is but Vanity.* He also in many places of his Books of *Proverbs* exclaimed most bitterly against lewd Women, calling them all that naught is, and also displayeth their properties. And yet I cannot let men go blameless, although Women go shameless, but I will touch them both: for if there were no receivers, then there would not be so many stealers, if there were not so many Knaves, there would not be so many Whores, for they both hold together, to boulder each others villany: for alwayes birds of a feather will flock together, hand in hand to boulder each others villany. Men I say may live without women. but women cannot live without Men: For *Venus*, whose beauty was excellent fair, yet when she needed a mans help, she took *Vulcan*, a club-footed smith. And therefore

if

if a womens face glyster, and her gesture pierce the Marble wall; or if her Tongue be so smooth as oyl, and so soft as silk, and her words so sweet as Honey; or if she were a very Ape for wit, or a bag of Gold for wealth; or if her personage have stoln away all that Nature can afford, and she be deckt up in gorgious apparel: then a thousand to one but she will love to walk where she may get acquaintance, and acquaintance bringeth familiarity and familiarity setteth all follies abroach; and Twenty to one, that if a woman love gadding, but that she will pawn her honesty to please her fantasie.

Man must be at all the cost, and yet live by the loss; a man must take all the pains, and women will spend all the gains: a man must watch and ward, fight and defend, Till the ground, labour in the Vineyard; and look what he getteth in seven years, a Woman will spread it abroad with a fork in one year, and yet little enough to serve her turn, but a great deal too little to get her good will: Nay if thou give her never so much, and yet if thy personage please not her humor, then will I not give a half penny for her honesty at the years end: For then her Breast will be the harbinger of an envious heart, and her heart the store-house of poisoned hatred: her head will devise villany, and her hands are ready to practise that which her heart deviseth.

Then who can but say, that Women sprung from the Devil, whose heads, hands, hearts, minds and soules are evil? For women are called the hook of all evil, because men are taken with them, as a Fish is taken by the hook. For women have a thousand wayes to entice thee, and ten thousand wayes to deceive thee, and all such fouls

as are suiters unto them : some they keep in hand with
promises, and some they feed with flattery, and some
they delay with dalliance, and some they please with
kisses : they lay out the folds of their hair, to entan-
gle men in their love ; betwixt their breasts is the val-
ley of destruction, and is their beds ni Hell, sorrow, and
repentance, Eagles eat not men till they are dead, but
Women devour them alive : for a Woman will pick
thy Pocket, and empty thy Purse, laugh in thy face, and
cut thy throat : they are ungrateful, perjured, full of
t and, flouting and deceit, unconstant, waspish, toyish,
light, fullen, proud, discourteous, and cruel : and yet they
were by God created, and by nature formed, and there-
fore by policy and wisdom to be avoided ; for good
things abused, are to be refused, or else for a Moneths
pleasure, she may hap to make thee go stark-naked : she
will give thee rost-meat, but she will beat thee with the
Spit : If thou hast Crowns in thy Purse, she will be
thy hearts gold, until she leave thee not a whit of white
Money : they are like Summer birds, for they will abide
no storm, but flock about thee in the pride of thy glo-
ry, and flye from thee in the storms of afflictions ; for
they aime more at thy wealth than at thy person, and
esteem more thy Money than any mans vertuous qua-
lities : for they esteem of a man without money, as a
Horse doth of a fair Stable without meat ; they are
like Eagles, which alwayes flye where the carrion
is, and she will play the Horse leech to suck away thy wealth,
but in the Winter of thy misery she will flye away from
thee : Not unlike the Swallow, which in the Summer har-
boureth her self under the eaves of an house, and against
winter

Winter flyeth away, leaving no thing but dirt behind her. *Solomon* saith, He that will suffer himself to be led away, or take delight in such womens company, is like a fool which rejoyceth when he is led to the stocks, *Prov.* 7.

Hosea, by marriage with a lewd woman, of light behaviour, was brought into Idolatry, *Hos.* 1. *Paul* accounted fornicators so odious, that we ought not to eat meat with them; he also sheweth, that fornicators shall not inherit the kingdom of Heaven, *1 Corinth.* the 6 Chap. and 11. Verse.

And in the same Chapter *Saint Paul* excommunicateth fornicators; but upon amendment he receiveth them again. Whoredom is punished with death, *Deut.* 22. 21. and *Genes.* 38. 24. *Phineas* a Priest, thrust two adulterers, both the Man and the Woman, through the belly with a spear, *Numb* 25.

God detesteth the money or goods gotten by whoredom, *Deut.* 23. 17, 18. Whores are called by divers names, and the properties of Whores, *Prov.* 7. 6 and 2. A whore envieth an honest woman, *Esdra*s 19 and 42. whoremongers God will judg, *Heb.* 13. and 4. They shall have their portion with the wicked, in the Lake that burneth with fire and brimstone, *Revel.* 21. 8.

Onely for the sin of whoredom God was sorry at the heart, and repented that ever he made man, *Genesis.* 6. 6, 7.

Saint Paul saith, to avoid fornication every man may take a wife, *1 Cor.* 7. 2.

Therefore he which hath a wife of his own, and yet goeth to another woman, is like a rich thief, which will steal when he hath no need.

There are three ways to know a whore: by her wan-

ton looks, by her speech, and by her gate, *Ecclesiasticus* 26. And in the same Chapter he saith, that we must not give our strength unto Harlots: for Whores are the evil of all evils, and the vanity of all vanities; they weaken the strength of a Man, & deprive the body of his beauty; it furroweth the brows, and maketh the eyes dim, and a Whorish Woman causeth the Fever and the Gout. and at a word, they are a great shortning to a mans life; For although they seem to be so dainty as sweet meat, yet in tryal they are not so wholesome as sowre sawce: They have wit, but it is all in craft; if they love, it is vehemently, but if they hate, it is deadly.

Plato saith, that Women are either Angels or Devils, and that they either love dearly or hate bitterly; for a Woman hath no mean in her Love, nor mercy in her hate; no pity in revenge, nor patience in her anger: therefore it is said, that there is nothing in the world which both pleaseth and displeaseth a man more than a woman; for a woman most delighteth a man, and yet most deceiveth him: for as there is nothing more sweet unto a man than a woman when she smileth; even so there is nothing more odious than the fierce and angry countenance of a Woman.

Solomon in the 26. of *Eccles.* saith, that an angry Woman will foam at the mouth like a Boar. If all this be true, as most true it is, why shouldest thou spend one hour in praise of a Woman, as some fools doe? For some will brag of the beauty of such a Maid, another will vaunt of the bravery of such a Woman that she goeth beyond all the Women in the Parish. Again, some study their fine wits, how they may cunningly sooth Women; and with Logick how to reason with them, and with Eloquence

to persuade them: they are alwayes tempering their wits as Fiddlers do their strings, who wrest them so high, that many times they stretch them beyond Time, Tune, and Season.

Again, there are many that weary themselves with dallying, playing, and sporting with women, and yet they are never satisfied with the unsatiable desire of them: if with a song thou wouldst be brought asleep, or with a dance be led to delight, then a fair Woman is fit for thy dyet, if thy head be in her lap, she will make thee believe that thou art hard by Gods seat when indeed thou art just at Hell gate.

Theodora, a Monstrous Strumpet, on a time made her brags to *Socrates*, of the great haunt of lusty Gallants which came to her house: and furthermore, she told him, that she could get away more of his Scholars from him, than he could of hers from her. No marvel (quoth *Socrates*) for thy wayes seem pleasant and easie, and that is the way youth loves to walk in: but the way that leadeth to a vertuous life, seemeth full of brambles and bryers.

And to match with this, there is an History that makes mention of three Noble Curtizans, whose names were *Lamia*, *Flora*, and *Lais*; *Lamia* and *Lais*, were *homo*, common to all men, they would play at small gain, rather than sit out: these three Strumpets, during their life time, were the beautifullest and richest of that trade in the world, and had three severall gifts, whereby they allured their Lovers to seek their favours. The Engine wherewith *Lamia* entrapped her Lovers, proceeded from her eyes; for by her smiling countenance, and wanton looks, she greatly inflamed all that beheld her. And

Flora won her lovers by her excellent wit and eloquent tongue. And *Lais* enticed her Lovers by her sweet singing, and pleasant fingering of instruments of Musick.

But now again to *Lamia*; King *Demetrius* gave but a glance of his eyes suddenly upon her, and was taken presently with her net, and spent eleven talents of Silver upon her, which he had provided and appointed to pay his Souldiers: and furthermore, he quite forsook his own wife, and never left the company of this Strumpet, until death took her from him; and after she was dead, he made great moan for her death; he also kissed and embraced her, and caused her to be buryed under his window; that so often as he did see her grave, he might bewail her death.

Lais likewise had a King, whose name was *Pyrrhus*; which was her chief friend, but yet he served but as it were for a cloak; for he continued not very long with her in *Greece*, but went himself to the wars in *Italy*; but in his absence she was not only sought to, but obtained of many, and set down her Price, that before she would do her work, she would have her money.

Now to *Flora*, she was a Kings Daughter, her parents dyed when she was of the age of 14. years, and she was left as rich as beautiful, she had the bridle of liberty thrown on her neck, so that she might run whither she would; for she was without controlment, so that suddenly she determined to travel and see the wars of *Africa*, where she made sale of both her Personage and honour.

King *Menelaus* was the first that made love unto her, as he was marching to the wars of *Carthage*, and spent more money upon her, than in conquering his Enemies.

But as she was of a Noble race, so it is said, that she ne-

ver gave her self over to mean and petty company, as the other two did; but she had a scrole set over her Gate, the tenor there of was thus, King, Prince, Emperor, or Bishop, enter this Place and welcome: neither was this *Flora* so greedy of Gold, as the other two were; for on a time one of her familiar friends asked her the cause why she did not make price of her love; She made this answer, I commit my body to none but Princes and Noblemen, and I swear there was never man gave me so little, but I had more than I would have asked, or that I looked for; and furthermore she said, that a Noble woman ought not to make price of her love: all things are at a certain rate, except Love, and that a woman of great beauty should be so much esteemed of, as she esteems of her self. She dyed at the age of fourty years; and the wealth she left behind her in *Rome*, was valued to be so much, as would have builded new walls round about the City, if there had been no walls at all.

Was not that noble City of *Troy* sacked and spoiled for the fair *Helena*? and when it had cost many mens lives, and much blood was shed, and when they had got the conquest, they got but an Harlot. By this and that which followeth, thou shalt see the power of woman, how it hath been so great, and more prevailed in the bewitching mens wits, and in overcoming their senses, than all other things whatsoever. It hath not only vanquied King and Casars, but it hath also surprized Castles and Countries; nay, what is it that a woman cannot do, which knows her power?

Therefore stay not alone in the company of a Woman, trusting to thy own chastity, except thou be more strong than *Sampson*, more wise than *Solon*, or more holy,

holy than *David*, for these and many more have been overcome by the sweet enticements of Women, as thou shalt read hereafter.

It is said, that the gods themselves did change their shapes, for the love of such women they lusted after. *Jupiter* he transformed himself into a Bull, *Neptune* into a Horse, and *Mercury* into a Goat.

Aristippus desired sweet meat for his belly, and a fair woman for his bed.

But in my mind, he that layes his net to catch a fair Woman, he may chance to fall into the sprindge which was laid for a Woodcock: therefore I do admonish young Men, and advise old Men, and I counsel simple Men, and I warn all Men, that they flie a wicked Woman, as from the Pestilence, or else she will make thee flie in the end.

Aristotle, for keeping company with a Quean in *Athens*, was faine to run away, to save himself from punishment, and yet he had dwelt there, and wrote many books for the space of thirty years.

Again, *Samson* and *Hercules*, for all their great strength and conquest of Gyants and Monsters, yet the one yeilded his Club at *Deianira's* foot, and the other revealed his strength to *Delilah*, and paid his life for his folly.

The sugred and renowned Orators *Demosthenes* and *Hortensius*, the one came from *Athens* unto *Corinth*, to compound and agree with *Lais* a common strumpet, as you heard before of her, and yet he had but one nights lodging with her. And the other was so far in love with another Bird of the same Cage, the which he could not obtain nor yet could he conquer her affection, until he had quite pined himself away, so that in short time he had wasted himself to nothing.

Plato

Plato, for all his great Philosophy and knowledge kept company with *Archenasse* when she was old, and forsaken of her Lovers: for she had given her self to a number in her youth, yet nevertheless *Plato* so loved her, that he wrote many verses in commendation of her.

Also *Socrates* for his gravity and wisdom is renowned throughout all the world, yet he most dearly loved *Alphasie*, an old and over-worn Strumpet.

Love stayed King *Antiochus* in *Calcidia* a whole winter, for one Maid that he fancyed there, to his great hinderance.

Love stayed King *Hannibal* in *Capua* a long season, laying all other his necessary affairs aside, the which was no small hinderance to him; for in the mean while his enemies invaded a great part of his Country.

Likewise *Julius Caesar*, he continued in *Alexandria*, a long season, not for the love of one, but he lusted after many, to his great infamy and disgrace.

The great Captain *Holofernes*, whose sight made many thousands to quake, yet he lost his life and was slain by a Woman.

Was not *Herods* love so great to a woman, that he caused *John Baptist* to lose his head for her sake?

Wherefore to avoid the sight, many times is the best Razor to cut off the occasion of the evil which cometh by women; for had not *Holofernes* seen the beauty of *Fudeth*, and marked the fineness of her foot, he had not lost his head by her. If *Herod* had not seen *Herodias* daughter dance, he had not so rashly granted her *Saint John Baptist's* head. Had not *Eve* seen the Apple, and so was tempted with the beauty of the Serpent, who

as our School-men do write, that he shewed himself like a fair young man; but had not she seen it, I say, she had not eaten thereof; to her own grief and many more. By sight the wife of *Potiphar* was moved to lust after her servant *Joseph*. It is said of *Semiramis* of *Babylon*, that after her husbands death, she waxed so unsatiable in carnal lust, that two men at one time could not satisfy her desire, and so by her unsatiableness, at length all *Persia* grew full of Whores.

And likewise of one *Venus* a strumpet in *Cyprus*, it is supposed, that by her fame and ill life, she caused all *Cyprus* at length to be full of Queans.

And of one fair *Rhodope* in *Aegypt*, who was the first noted Woman in that Conntry, but at length all the whole Country be came full of strumpets.

Is it not strange that the seed of one Man should breed such woes unto all men?

One said unto his friend, Come let us go see a pretty Wench. The other made this answer, I have, said he, shaken such fetters from my heels, and I will never go where I know I shall repent afrerwards. But yet haply some may say unto me; if thou shouldest refuse the company or the courtesie of a Woman, then she would account thee a soft-spirited fool, and a milk-sop, and mecock.

But alas, fond fool, wilt thou more regard their babble than thine own blis? Or esteem more their frumps, than thine own welfare? Dost thou not know, that women always strive against wisdom, although many times it be their utter overthrow? Like the Bee, which is often hurt with her own Honey, even so Women are often plagued with their own conceit, weighing down love with discourtesie, giving them a weed, which presents them

them with flowers; as their catching in jest, and their keeping in earnest; and yet she thinks that she keeps herself blameless, and in all ill vices she would go nameless; but if she carry it never so clean, yet in the end she will be accounted but a cunny-catching Quean: and yet she will swear that she will thrive, as long as she can find one man alive, for she thinks to do all her knavery invisibly: she will have a fig-leaf to cover her shame; but when the fig, leaf is dry and withered it doth shew her nakedness to the world. For take away their painted cloaths, and then they look like ragged walls; take away their Ruffs, and then they look ruggedly their Coyfs and Stomachers, and they are simple to behold; their hair untruss, they look wildly: and yet there are many, which lay their nets to catch a pretty woman: but he which getteth such a prize, gains nothing by his adventure, but shame to the Body, and danger to the Soul; for the heat of the young blood of these wantons, leads many unto destruction, for this worlds pleasure: it enchants your minds, and enfeebleth your Bodies with diseases; it also scandalizeth your good names: but most of all, it endangereth your Souls. How can it otherwise choose, when lust and uncleanness continually keep them company, gluttony and sloth serveth them at the Table, pride and vain-glory apparelleth them? But these servants will wax weary of their service, and in the end they shall have no other servants to attend them, but only shame, grief and repentance: but then, oh then (you will say) when it is too late; Oh, would to God that we had been more careful of true glorious modesty, and less cunning to keep wantons company: Oh therefore remember, and think beforehand, that every sweet

hath his sowre: then buy not with a drop of honey a gallon of gall. Do not think that this worlds pleasure will pass away with a trifle; and that no sooner done but presently forgotten: No, no, answer your selves, that the punishment remaineth eternally, and therefore better it were to be an addle Egg, than an ill bird. For we are not born to our selves, to live at pleasure, but to take pains, and to labour for the good of our Countrey; yet so deceitful is the present sweetness, that we never remember the following sowre. For youth is too too easily won and overcome with the worlds vanities: Oh too soon (I say) is youth in the blossoms devoured with the Caterpillars of foul lust and lascivious desires. The black field of Hell, by this inticing sweet sin of lust, draws many young wits to confusion: for in time it draws out the heart blood of your good names, and that being once lost is never gotten again.

Again, lust causeth you to do such foul deeds, which makes your fore-heads for ever afterwards seem spotted and black with shame and everlasting infamy, by which means your graves after death are closed up with times scandal. And yet women are easily wooed, and soon won, got with an Apple, and lost with a paring. Young wits are soon corrupted, Womens bright beauties breed curious thoughts; and golden gifts easily overcome wanton desires, with changing modesty into Partimes of vanity, and being once delighted therein, continue in the same without repentance; you are only the peoples wonder, and misfortunes banding-ball, toft up and down the world with woe upon woe; yea ten thousand woes will be galloping hard at your heels, and pursue you wheresoever you go: for those of ill report cannot
long

long stay in one place, but rove and wander about the world, and yet ever unfortunate, prospering in nothing, forsaken and cast out of all civil companies, still in fear lest authority with the Sword of justice barr them of liberty. Lo thus your lives are despised, walking like night Owls in misery, and no comfort shall be your friend, but only repentance coming too late, and over-dear bought. A penance and punishment due to all such hated creatures as these are.

Therefore believe all you unmarried wantons, and in believing grieve, that you have thus unluckily made your selves neither Maids, Widows nor Wives, but more vile than filthy channel-dirt, fit to be swept out of the heart and suburbs of your Country. O then suffer not this worlds pleasure to take from you the good thoughts of an honest life: But down, down upon your knees you earthly Serpents, and wash away your black sin with the Crystal tears of true sorrow and repentance; so that when you wander from this inticing world, you may be washed and cleansed from this foulle proflie of nature.

Lo thus in remorse of mind my tougue hath uttered to the wantons of the World the abundance of my hearts grief, which I have perceived by the unseemly behaviour of unconstant, both men and women; yet men for the most part are touched with one fault, which is drinking too much; but its said of Women, that they have two faults, that is, they can neither say well, nor yet do well.

For commonly women are the most part of the forenoon painting themselves, and frizling their hairs, and prying in their Glasse like Apes, to prank up themselves

in their Gaudies, like Puppets; or like the Spider, which weaves a fine web to hang the flye: Amongst women she is accounted a Slut, which goeth not in her Silks; Therefore if thou wilt please thy Lady, thou must like and love, sue and serve; and in spending thou must lay on Load; for they must have maintenance, howsoever thou get it, by hook or by crook, out of Judas, Bags, or the Devils Budget, thou must spare neither Lands nor Living, Money nor Gold.

For Women will count thee a pinch-penny, if thou be not prodigal; and Dastard, if thou be not ventruous; for they count none valiant, except they be desperate, if silent a Sot, if full of words, a fool; judging all to be Clowns, which be not Courtiers. If thou be cleanly in thy Apparel, they will term thee proud; if mean in Apparel, a Sloven; if tall, a Lunge; if short, a Dwarf: for they have ripe wits and ready tongues; and if they get an inch they will claim an ell; she will coll thee about the neck with one hand, but the other shall be diving into thy pocket: and if thou take her in that manner, then it was but in jest; but many times they take it in earnest, and (if they be not spied) keep it in earnest: but if thy pockets grow empty, and thy revenues will not hold out longer, to maintain her pomp and bravery, then she presently leaves to make much of thy person, and will not stick to say unto thee, that she could have bestowed her love on such a one, as would have maintained her like a woman; so by this means they weave the web of their own wo, and spin the thread of their own thralldom; if they lack, they will lack at the last, for they will cut it out of the whole Cloath, so long as the piece will hold out.

Is not the Bee hived for his Honey, the Sheep sheared
for

for his Fleece, the Ox neck wrought for his Masters profit, the Fowl plucked for feathers, the Tree grafted to bring forth fruit, and the earth laboured to bring forth Corn? But what labour or cost thou bestowest on a Woman is cast away, for she will yield thee no profit at all: for when thou hast done all, and given them all that they can demand, yet thou shalt be as well rewarded as those men were whom *Aesop* hired for three half pence a day to recite his Fables.

These things being wisely considered, then what a fool art thou to blind thy self in their bold behaviour, and bow at their becks, and come at their calls, and sell thy Lands to make them swim in their Silks, and set in their Jewels, making Gill a Gentlewoman, in so much, that she careth not a penny for the finest, nor a fig for the proudest: She is as good as the best, although she have no more honesty then hardly to serve her own turn, suffering every mans fingers as deep in the Dish as thine are in the Platter, and every man to angle where thou castest thy hook, holding up to all that come, not much unlike a Barbers chair, that so soon as one knave is out, another is in; a common hackney for every one that will ride, a boat for every one to row in. Now if thy wealth do begin to fail, then she biddeth thee farewell, and gives thee the *adieu* in the Devils name: not much unlike the knavish Porters in *Bristol* who will cry a new master, a new, and hang up the old. If the matter be so plain, then consider this, that the house where such a one keepeth her residence, is more odious with slander, than carrion doth infect the air with stinks; let them flatter how they will, there is no love in them but from the teeth outward. I blaze their properties the plainer, and give thee the stron-

ger reasons, because I would have thee loath the alluring
trains of such deceitful and lascivious women; although
she make great protestations of love & thereto bindeth her
self with most damnable oaths. then believe her least of
all, for there is no more hold in her oaths, nor in her love,
than is certainty of a fair day in *Aprill*, although it look
never so clear, yet it may turn to be foul. I have seen a
Curtizan thus pictured out.

First, a fair young man blind, and in his armes a beau-
tiful woman, with one hand in his pocket shewing her theft
and a knife in the other hand to cut his throat.

Now peradventure thou mayest say unto that, thou doest
not know one woman from another without some tryal,
because all women are in shape alike; for the sowre Crab
is like the sweet Pippin. True it is, the Raven is a Bird,
and the Swan is but a Bird: even so, many women are in
shape Angels but in qualities Devils, painted Coffins, with
rotten bones. The Estridge carrieth fair feathers, but rank
flesh. The herb *Moly* carrieth a flower as white as snow,
but a root as black as ink.

Although women are beautiful, shewing pity, yet their
harts are black, swelling with mischief, not much unlike un-
to old Trees, whose outward leaves are fair and green, and
yet the body rotten: if thou haunt their houses, thou wilt
be enamoured; and if thou do but hearken to these *Syrens*,
thou wilt be enchanted, for they will allure thee with amo-
rous glances of lust, and yet kill thee with bitter looks of
hate; they have dimples in their cheeks to deceive thee,
and wrinkles in their brows to betray thee: they have eyes
to intice, smiles to flatter, imbracements to provoke,
bechecks to recall, lips to enchant, kisses to inflame, and tears
to excuse themselves.

If.

If God had not made them only to be a plague to man, he would never have called them necessary evils, and what are they better? For, what do they either get or gain, save to keep? Nay, they do rather spend and consume all that which a man painfully getteth: a man must be at all the cost, and yet live by the loss.

It is very easie for him which never experienced himself in that vain pleasure, or repenting pleasure, choose you whether, I mean the accompanying of lewd Women, but such as are exercised and experimented in that kind of drudgery; they I say, have a continual desire, and temptation is ready at hand: therefore take heed at the first, suffer not thy self to be led away into lustful folly; for it is more easy for a young man or maid to forbear carnal act, than it is for a Widow; and yet more easie for a widow, than for her that is married, and hath her husband wanting; then take heed at the first, for there is nothing gotten by women, but repentance.

For women are like a Bay-tree; which is ever green, but without fruit; or like the unprofitable Thorn, which beareth as trim a blossom as the Apple; This is nothing, but to tell thee, that thou must not judge of Gold by the colour, nor of womens qualities by their faces, nor by their speeches, for they have delicate tongues, which will ravish and tickle the itching ears of giddy-headed young men; so foolish that they think themselves happy, if they can but kiss the Daizy whereon their Love did tread: who if she frown, then he descends presently into Hell; but if she smile, then he is carried with wings up into Heaven; There is an old saying, that when a Dog wags his tail he loves his Master.

Some think that if a woman smile on them, she is presently

sently over head & ears in love: one must wear her Glove, another her Garter, another her colours of delight, and another shall spend and live on the spoile which she getteth from all the rest: Then if thou wilt give thy Body to the Chirurgion, and thy Soul to the Devil, such women are fit for thy dyet. Many creatures of every kind resemble women in condition: for some Horse, an unskilfull rider can hardly order; and some again, in despite of the best Rider that is, will have a Jadish trick: some Hawk, although she be ill served, yet will sit quiet; and some, if never so well served yet will continually fly at check. Again, some Hounds by no means will forsake their undertaken game; and some again, in despite of the Huntsmen, will continually run at random; and some men will steal, if their hands were bound behind them, and some again will rather starve than steal: even so some women will not be won with seven years loving, and some again will offend with an hours liberty.

Therefore if thou study a thousand years, thou shalt find a woman nothing else but a contrary unto man; Nay, if thou continue with her an hundred years thou shalt finde in her new fancies, and contrary sorts of behaviour; therefore if all the World were Paper, and all the Sea Ink, and all the Trees and Plants were Pens, and every Man in the World were a Writer, yet were they not able with all their labour and cunning, to set down all the crafty deceits of Women.

Now me thinks I hear some of you say, that young wits are soon corrupted, and that womens bright beauty breedeth various thoughts in men, also golden gifts easily overcome wanton womens desires, and thereby make them become *Venus* darlings, quite changing
customs

customes of modesty into passions of vanity, wherein once delighted, they continue in the same without repentance or sorrow. But alas, you lascivious Dames, these lewd conditions of yours will speedily bring all your joys to sorrow.

CHAP. III.

The third Chapter sheweth a remedy against Love, also many reasons not to be too hasty in the choice of a wife. But if no remedy be but thou wilt marry, then how to choose a wife, with a commendation of the good, vertuous and honest Woman.

BE not too hasty to Marry; for doubtless if thou marry in hast, thou shalt repent by leisure. For there are many troubles, which come galloping at the heels of a Woman, which many young men before-hand doe not think of. The world is not all made of Oatmeal; nor all is not Gold that glisters, nor a smiling countenance is no certain testimonial of a merry heart, nor the way to Heaven is not strewed with Rushes; no more is the Cradle of ease in a womans lap. If thou wert a servant or in bondage before, yet when thou marriest, thy toyl is never the nearer ended; but even then and not before, thou changest thy golden life which thou didst lead before, in respect of the married, for a drop of Honey, which quickly turneth to be as bitter as Wormwood. And therefore far better it were to have two

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Ploughs

ploughs going than one Cradle ; and better a barn filled, than a bed ; therefore cut off the occasion which may any way bring thee into fools Paradise. Then first and above all shun idleness ; for idleness is the beginner and maintainer of love : therefore apply thy self about some affairs, or be occupied about some business ; for so long as thy mind or thy body is in labour, the love of women is not remembered, nor lust ever thought upon, but if thou spend thy time Idly among Women, thou art like unto him which playeth with the Bee, who may sooner feel of her sting than tast of her Honey ; He that toucheth pitch may be defiled therewith : Roses unadvisedly gathered, prick our fingers ; Bees ungently handled sting our faces ; and yet the one is pleasant, and the other is profitable. And if thou be in company of women, the Devil himself hath not more illusions to get men into his Net, than Women have devices and inventions to allure men into their love : and if thou suffer thy self once to be led into fools paradise (that is to say) the bed or closer wherein a Woman, is, (then I say) thou art like a bird snared in a Lime-bush which the more she striveth, the faster she is. It is impossible to fall among stones, and not be hurt ; or amongst thorns, and not be prickt ; or amongst nettles, and not be stung : A man cannot carry fire in his bosome, and not burn his cloathing ; no more can a man live in love, but it is a life as wearisome as Hell : and he that marieth a Wife, matcheth himself unto many troubles, If thou marryest a still and quiet woman, it will seem to thee, that thou ridest but an ambling Horse to hell ; but if with one that is froward and unquiet, then thou wert as good ride a trotting Horse to the Devil. Herein I will not be my own carver, but I preffer you to the judgment of those

those which have seen the troubles, and felt the torment; for none are better able to judge of womens qualities, than those which have them; none feels the hardness of the Flint, but he that strikes it; none knows where the shoe pincheth, but he that wears it. It is said, that a man should eat a Bushel of Salt with one which he means to make his Friend, before he put any great confidence or trust in him; And if thou be so long in choosing a Friend, in my minde thou hadst need to eat two Bushels of Salt with a Woman, before thou make her thy wife; or otherwise, before thou hadst eaten one Bushell with her, thou shalt taste of ten quarters of sorrow, and for every dram of pleasure an ounce of pain, and for every Pint of Honey a Gallon of Gall, and for every Inch of Mirth an Ell of moan. In the beginning a womans love seemeth delightful, but endeth with destructions; therefore he that trusteth to the love of a woman, shall be as sure as he that hangeth by a leaf of a Tree in the latter end of Summer, and yet there is a great difference betwixt the standing pool, and the running stream, although they are both Waters.

Therefore, of two evils chuse the least, and avoid the greatest. But my meaning is not here to advise thee to chuse the least Woman: for the little women are as unhappy as the greatest, for though their statures be little, yet their hearts are big: then speak fair to all, but trust none; and say with *Diogenes*, it is too soon for a young man to marry, and too late for old men. One asked a Philosopher, what the life of a married man was? He answered, Misery: And what is his felicity; Misery: For he still lingers in hope of further joy: And what is his end? and he still answered, Misery.

There are six kinds of Women that thou shouldst take heed thou match not thy self to any one of them; that is to say, good nor bad, fair nor foul, rich nor poor. for if thou marriest one that is good, thou mayest quickly spoil her with too much making of her: for when provender pricks a Woman, then she will grow knavish: and if bad, then thou must support her in all her bad actions, and that will be so wearisom unto thee, that thou hadst as good draw water continually to fill a bottomless Tub; if she be fair, then thou must do nothing else but watch her; And if she be foul and loathsom, who can abide her? If she be rich, then thou must forbear her because of her wealth: And if she be poor, then thou must needs maintain her.

For if a Woman be never so rich in dowry, happy by her good name, beautifull of body, sober of countenance, eloquent in speech and adorned with vertue yet they have one ill quality or other, which overthroweth all the other: Like unto that Cow which giveth great store of milk, and presently striketh it down with her foot: such a Cow is as much to be blamed for the loss, as to be commended for the gift: or like as when men talk of such a man, or such a man, he is an excellent good work-man, or he is a good Chirurgion, or a good physitian, or he is a pretty fellow of his hands, but yet they conclude with this word, But it is pity he hath one fault, which commonly in some men is, drunkenness: then I say, if he were endued with all the former qualities, yet they cannot gain him so much credit, to counterpoise the discredit that commeth thereby.

It is said of men that they have but one fault; but of Women it is said that they have two faults, that is to say, they

they can neither say well, nor do well; There is a saying that goes thus, that things far fetcht and dear bought, are of us most dearly beloved; The like may be sayd of Women; although many of them are not far fetched, yet they are dear bought; yea and so dear, that many a man curseth his hard Penny-worth and banns his own heart. For the pleasure of the fairest woman in the world lasteth but a Honey-moon, that is, while a Man hath glutted his affections, and reaped the first fruit; his pleasure being past, sorrow and repentance remaineth still with him.

Therefore to make thee the stronger to strive against these tame Serpents, thou shalt have more strings to thy bow than one; it is safe riding at two anchors: alwaies look before thou leap, lest thy shin's thou chance to break, Now the fire is kindled, let us burn the other faggot, and so to our matter again.

If a Woman be never so comely, think her a counterfeit; never so straight, think her crooked; if she be well set, call her a boss; slender, hazel twig; if brown, think her as black as a Crow; if well coloured a painted wall; if sad, or shame fac'd, then think her a Clown; if merry and pleasant, then she is the liker to be a wanton. But if thou be such a fool that thou wilt spend thy time and treasure the one to the love of women and the other to delight them, in my minde thou resemblest the simple Indians who apparel themselves most richly when they go to be burned.

But what should I say? some would not give their bable for the Tower of London. He that hath sayled at Sea, hath seen the dangers, and he that is married can tell of his own woe; but he that was never burnt, will never dread

the fire. Some will go to Dice, although they see others lose their money at play, and some will marry, although they beg together. Is it not strange that men should be so foolish to dote on Women, who differ so far in nature from men? for a man delights in arms, and in hearing the rattling drums, but a woman loves to hear sweet musick, on the Lute, Cittern, or Bandore; a man rejoyceth to march among the murdered Carcasses, but a woman to dance on a silken Carpet; a man loves to hear the threatening of the Princes enemies, but a woman weeps when she hears the wars; a man loves to lye on the cold grass, but a woman must be wrapt in warm mantles; a Man triumphs at wars, but a Woman rejoyceth more at peace.

If a man talk of any kinde of beast or fowl, presently the nature is known: as for example, the Lyons are all strong and hardy, the Hares are all fearful and cowardly, the Doves are all simple, and so of all beasts and fowls he like; I mean, few or none swerving from his kinde: but Women have more contrary sorts of behaviour than there be Women; and therefore impossible for a Man to know all, no nor one part of womens qualities, all the daies of his life.

Some with sweet words undermine their husband, as *Dalilah* did *Sampson*. and some with chiding and brawling are made weary of the world, as *Socrates* and others. *Socrates* when his wife did chide and brawl, would go out of the house till all were quiet again, but because he would not scould with her again, it grieved her the more; for on a time she watched his going out, and threw a Chamber pot out at a window on his head. Ha, Ha, quoth he, I thought after all this thunder there would come rain.

There

There is an History maketh mention of one named *Annyminus*, who invited a friend of his to go home with him to supper, but when he came home, he found his Wife chiding and brawling with her Maidens, whereat his guest was very much discontented. *Annyminus* turning to him, said, Good Lord, how impatient art thou? I have suffered her these twenty years, and canst not thou abide her two hours? By which means he caused his Wife to leave chiding and laughed out the matter.

There is no woman but either she hath a long tongue or a longing tooth, and they are too ill neighbours, if they dwell together: for the one will lighten the purse, if it be still pleased, and the other will waken thee from thy sleep if it be not charmed. Is it not strange of what kind of mettall a womans tongue is made, that neither corection can chasten, nor fair means quiet? For there is a kind of venom in it, that neither by fair means nor foul they are to be ruled. All Beasts by Man are made tame, but a womans tongue will never be tame; it is but a small thing and seldom seen, but is often heard, to the terror, and utter confusion of many a man.

There fore as a sharp bit curbs a froward Horse, even so a curst women must be roughly used? but if Women could hold their tongues, then many times men would hold their hands. As the best melted blade is mixed with Iron, even so the best woman that is, is not free from faults: the goodliest Gardens are not free from weeds, no more is the best, nor fairest woman from ill deeds.

*He that useth troth to tell,
May blamed be, though he say well.
If thou be young, marry not yet:
If thou be old, thou wilt have more wit.*

For young mens wives will not be taught,
 And old mens wives are good for naught.
 And he that for a woman strives by Law,
 Shall strive like a Cox-comb, and prove but a Daw.
 Then buy thou not that with overmuch cost,
 The thing which yields but labour lost.

Divers beasts and fowls by nature have more strength in one part of the body than the other; as the Eagle in the beak, the Unicorn in the Horn, the Bull in the Head, the Bear in the Armes, the Horse in the Breast, the Dog in his Teeth, the Serpent in his Tail, but a womans chief strength is in her tongue. The Serpent hath not so much Venom in his Tail, as she hath in her tongue; and as the Serpent never leaveth hissing and stinging, and seeking to do mischief: even so, some women are never well, except they be casting out venom with their tongues, to the hurt of the Husbands, or of their neighbours. Therefore he that will disclose his secrets to a Woman, is worthy to have his hair cut with *sampson*: For, if thou unfoldest any of a secret unto a woman, the more thou chargest her to keep it close, the more she will seem as it were to be with child, till she have revealed it amongst her gossips; yet if one should make a doubt of her secrecy, she would seem angry, and say, I am no such a light Hufwife of my tongue, as they whose secrets lye at their tongues ends, which flies abroad so soon as they open their mouths; therefore fear not to disclose your secrets to me, for I was never touched with any strain of my tongue in my life; nay, she will not stick to swear that she will tread it under foot, or bury it under a stone; yet for all this believe her not, for every woman hath one especial gossip at the feast, which she doth love and affect
 above

above all the rest, and unto her she runneth with all the secrets she knoweth.

There is a History maketh mention of one *Lys*, whom King *Amasis* commanded to go into the Market, and to buy the best and profitablest meat he could get; and he bought nothing but tongues: the King asked him the reason why he bought no other meat; who made this answer, I was commanded to buy the best meat, and from the tongue come many good and profitable speeches. Then the King sent him again, and bad him buy the worst and unprofitablest meat, and he likewise bought nothing but tongues. The King again asked him the reason: from nothing (saith he) cometh worse venom, than from the tongue, and such tongues most women have.

Roman Histories make mention of one of the chief Governours of *Rome*, that had a Son whose name was *Papirius*, whose Father took him with him to the Council-house that thereby he might learn wisdom; wishing him withall to keep their secrets. His mother was divers times asking of the Boy what they did at the Council-house; and what their cause was of their often meeting: On a time young *Papirius* fearing to displease his Father, and hoping to satisfie his Mother, told her this: Mother (saith he) there is hard hold amongst them about making of a Law, that every man shall have two wives, or every woman two husbands; and so far as I can perceive, it is likely to be concluded upon, that every man shall have two wives.

The next day, when he and his Father were gone to the Council-house, she bestirred her self, and got most of the chief Women of the City together, and told them what a Law was like to me made, if it were not prevented

and so to the Council-house they went a great flock of them. But when they came in, the Governours were all amazed, and asked the cause of their coming. And one of the Women having leave to speak, said thus: Whereas you are about to make a Law, that every man shall have two Wives, consider with your selves what unquietness and strife thereby will arise; but (said she) it were better that one Woman might have two Husbands, that if one were on business abroad, the other might be at home. Now when the Governours heard this speech, they marvelled whereupon it should arise: then young *Tapius* requested that he might speak, who presently resolved them the cause of the womens coming; so they greatly commended the Boy, and laughed the women to scorn.

Here thou mayest perceive by a taste, what Wine is in the Butt; but if the Dragons head be full of poyson, what venom then (thinkest thou) lurketh in the tail? All this is but to tell thee of the doubts and dangers that come by marriage; yet I would not have all to fear to lye in the grass, because a Snake lyeth there; nor all men fear to go to Sea, because some are drowned at Sea; neither do I warn all men to fear to go to their beds, because many die in their beds: then marry a Gods name, but again and again take heed of the choice of thy wife.

Marry not for beauty without vertue, nor choose for riches without good conditions. *Solomon* amongst many other notable sentences fit for this purpose, saith, That a fair woman without discreet manners, is like a gold ring in a Swines snout: And if thou marriest for wealth, then thy wife many times will cast in thy dish, saying, That of a beggar she made thee a man. Again, if thou marriest
for

for beauty, and above thy calling, thou must not only bear with thy Wives folly, but with many unhappy words; for she will say, she was blind in fancying thee, for she might have had Captain such a one, or this Gentleman, or that; so that thou shalt never need to crave a foul word at her hand in seven years, for thou shalt have enough without asking; besides, I fear thou wilt be better headed than wedded, for she will make thee wear an Ox-feather in thy Cap; yet he which hath a fair wife will adventure on a thousand infamies, only in hope to keep her in the state of an honest woman, but if she be ill given, do what thou canst, break thy heart, and bend thy study never so much, yet all will not serve, thou mayest let her go all hours in the night, she will never meet with a worse than her self, except she meet with the Devil himself.

Therefore, yet once more I advise thee in the choice of thy Wife, to have a special regard to her qualities and conditions, before thou shake hands or jump a match with her: Also inquire and mark the life and conversation of her Parents; let the old proverbs put thee in minde hereof, That an ill Bird layeth an ill Egg, The Cat will after her Kind; An ill Tree cannot bring forth good Fruit, The young Cub groweth crafty like the Dam; The young Cook groweth as the old: and it is a very rare matter to see children tread out of the paths of their parents. He that cometh into a Fair to buy an Horse will pry into every part, to see whether he be sound of wind and limb, without crack or flaw, and whether his breeding were in a hard soil, or whether he be well paced; and likewise he will have a care that his horse shall have all outward marks which betokeneth a good

Horse; yet with all the cunning he hath, he may be deceived; but if he prove a Jade, he may put him away at the next Fair.

But if in choice of thy wife thou be deceived, as many men are, thou must stand to thy word, which thou madest before all the whole Parish, which was, to take her for better or worse, for there is no refusing: she will stick to thee as close as a saddle to a Horses back, and if she be frowardly given, then she will vex thee night and day.

Amongst the quietest couples that are, yet household jars will arise; but yet such quarrels which happen in the day, are often qualified with kisses in the night; but if it be not so ended, their strife will go forward like the carriage which is drawn between two Horses, tail to tail; and if she cannot avenge her self with her tongue, nor with her hands, nor with conveying the goods, yet she will pay thee home privately; for if thou strike with thy sword, she will strike with the scabbord. Choose not the Rapier by his ringing, nor thy wife by her fingering; for if thou doest, thou mayst be very well deceived in both; for thy Rapier may prove a Jade, and thy wife but little better.

Now, if thou ask me, how thou shouldest choose thy wife: I answer, thou hast the whole world to make choice, and yet thou mayest be deceived. An ancient Father being asked by a young man, how he should choose a Wife: he answered him thus, When thou seest a flock of Maidens together, hoodwink thy self fast, and run amongst them, and look which thou catchest; let her be thy wife. The young man told him, that if he went blindfolded, he might be deceived: and so thou mayest (quoth the old man) if thy eyes were open; for in the choice of
thy

thy wife, thou must not trust thine own eyes, for they will deceive thee, and be the cause of thy woe: For she may seem good whose wast is like a wand, or she which hath a spider-fingered hand, or she which on her tip toes still doth stand, and never reads but in a golden book, nor will not be caught but with a golden hook; or such a one that can stroke a beard, or look a head, and of every Flea make her self affraid; if one had a spring, such a wench would make him a beggar, if he were half a King; then this is no bargain for thee. But hark a little further; the best time for a young man to marry, is at the age of twenty five, and then to take a wife of the age of seventeen years, or there about, rather a Maid than a Widow; for the widow is framed to the conditions of another man, and can hardly be altered, so that thy pains will be double: For thou must unlearn a Widow, and make her forget and forego her former corrupt and disordered behaviour, the which is hardly to be done: but a young woman of tender years is flexible and bending, obedient and subject to do any thing, according to the will and pleasure of her husband.

And if thy state be good, marry near home, and at leisure: but if thy state be weak and poor, then to better thyself, after inquiry made of her wealth and conditions, go far off, and dispatch it quickly, for doubt that tattling speeches, which commonly in these cases run betwixt party and party, will break it off even then when it tis come to the upshot: but as I have already said, before thou put thy foot out of doors, make diligent inquiry of her behaviour; for by the Market-folk, thou shalt hear how the Market goeth: For by inquiry thou shalt hear whether she be wise, vertuous, and kind, wearing
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but her own proper hair, and such garments as her friends estate will afford ; or whether she love to keep within the House, and to the Servants have a watchful eye ; or if she have a care when to spend and when to spare, and to be content with what God doth send ; or if she can shed no kinde of unfained tears, but when just cause of hearty sorrow is ; and that in wealth and wo, in yckness and in health, she will be all alike : such a wife will make thee a happy man in thy choice.

Although some happen on a Devilish and unhappy woman, yet all men do not so ; and such as happen ill, it is a warning to make them wise, if they make a second choice : not that all other shall have the like Fortune ; the Sun shining upon the good and bad ; and many a man happeneth sooner on a shrew than a sheep. Some thrive by dicing, but not one in a hundred ; therefore dicing is ill husbandry : some thrive by marriage, and yet many are undone by marriage ; for marriage is either the making or marring of many a man : and yet I will not say, but amongst dust there are pearls found, and in hard Rocks Diamonds of great value ; and so amongst many women there are some good, as that most gracious and glorious Queen of all woman-kinde, the Virgin *Mary*, the Mother of all blis : what won her honour but an humble minde, and her pains and love unto our Saviour Christ ?

Sarah is commended for her earnest love that she bare to her husband, not only for calling him Lord, but for many other qualities. Also *Susanna* for her chastity, & for creeping on her knees to please her Husband ; but there are meaner histories which make mention of many others, as that of *Demetrias* how that she was content to run Lackey by her husbands side.

Like.

Likewise *Lucretia*, for the love and loyalty that she bare to her Husband, being unkindly abused by an unchast lecher against her will, she presently slew her self in the presence of many, rather than she would offer her body again to her Husband, being but once defiled.

It is recorded of an Earl called *Gunzales*, that upon the Kings displeasure was committed to prison, and his wife having liberty to visit him in prison, on a time she caused him to put off his apparel, and put on hers, and so by that means go out by the Porter, and she remained in Prison; and so by this means he escaped the angry rage of his Prince, and afterwards his wife was delivered also.

Likewise it was no small love that *Artemisia* bare to her Husband, for after his death she built such a famous Sepulcher (and bestowed the greatest part of her wealth thereon) insomuch that at this day it is called one of the seven great wonders of the world.

Also *Pliny* makes mention of a fisherman which dwelt near unto the Seaside; and he fell sick of an incurable disease, by which means he endured such torments and pain, that would have grieved any Creature to behold him; his careful and loving wife laboured and travelled far and near to procure his health again; but at last seeing all means in vain, she brake out with him in these words, Death at one time or other will come, and therefore rather than any longer you should endure this miserable life, I am content that both of us prevent death before he come: so this poor grieved man did yield to her counsel, and they went forth to the top of an exceeding high rock, and there this woman bound her self fast to her Husband, and from thence casting them-

themselves down, and both ended their lives together.

Now I do not commend this death to be godly, although it sheweth great love in the woman. No doubt but the king *Darius* had a very kind and loving wife, as shall appear; for when *Alexander* the Great, had deprived him of the greatest part of his Kingdom, yet he bore it out very patiently, with a valiant and manly courage, and without any show of outward grief at all; but when news was brought him that his wife was dead; he then most grievously brake into tears, and wept bitterly, and withall he said, that the loss of his whole Kingdom should not have grieved him so much, as the death of his Wife.

It is also recorded of *Alexander*, that at the death of his wife, he made such a sorrowfull kind of speech for her, saying, *Death were kinde if he took nothing but that which offends; but he hath taken her away which never offended. Oh Death thou hast bereaved me of the better part of my life!*

It is said of *Valerius Maximus*, that he on a time finding two Serpents in his Bed-chamber, being strangely amazed thereat, he demanded of the Soothsayers, what it meant; and they answered him, that of necessity he must kill one of them: And if he killed the Male then he himself surely shall first die; And if he killed the Female then his Wife should die before him: & because he loved his Wife better than himself: he most willingly made choice of the Male, and kilde him first, and shortly after he died, leaving his wife a Widow.

Such a kind of Animal to his wife was *Adam*, for he was forbidden on pain of Death, not to eat of the Tree of good and evil? yet for all that, *Adam* notwithstanding

standing to gratifie his wives kindness, and for love he bare her, refused not to hazzard his life by breach of that Commandment.

But because of all things there is a contrary, which sheweth the difference betwixt the good and the bad, even so both of men and women there are contrary sorts of behaviour; if in thy choise thou happen on a good wife, desire not to change; for there is a Proverb saith, Seldom cometh a better. And there is none poorer than those that have had many wives. Thou mayst bear a good affection towards thy wife, and yet not let her know it: thou mayst love her well, & yet not carry her on thy back: a man may love his house well, and yet not ride on the ridge. Love thy wife & speak her fair, although thou doe but flatter her: for women love to be accounted beautiful, & to be Mistresse of many Mayds, & to live without controlment, and kind words as much pleaseth a woman as any other thing whatsoever; and a mans chief desire should be first the grace of God, a quiet life, and an honest wife, a good report, and a friend in store; and then what need a man to ask any more?

Saint *Paul* saith, Those that marry doe well; but he also saith, Those which marry not do better; but yet also he saith, that it is better to marry than to burn in lust. A merry companion being asked by his friend, why he did not marry; he made this answer, and said, That he had been in Bedlam two or three times, and yet he was never so mad as to marry: & yet there is no joy nor pleasure in the world which may be compared to marriage, so the parties are of near equal years, and of good qualities; then good fortune and bad is welcome to them, both their cares are equal, and their joyes alike, come
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what will, all is welcome, and all is common Betwixt them; the Husband doth honour and reverence her; and if he be rich, he committeth all his goods to her keeping; and if he be poor, and in adversity, then he beareth but the one half of the grief; and furthermore, she will comfort him with all the comfortable means she can devise, and if he will stay solitary in his House, she will keep him company; if he will walk in the fields, why she will go with him; and if he be absent from home, she sigheth often and wisheth his presence; being come home he finding content, she sitting smiling in every corner of his house, to give him a kind of a hearty welcome home, and she receiveth him with the best and hertiest joy that she can. Many are the joyes and sweet pleasures in marriage, as in our children being young, they play, prattle, laugh, and shew us manny pretty toyes to move us to mirth and laughter, and when they are bigger grown, and that age and poverty hath afflicted the Parents, then they shew the duty of children in relieving their old Parents with what they can shift for, and when their Parents are dead, they bring them to the Earth from whence they came.

Yet now consider on the other side, when a wrinkled and toothless woman shall take a beardless boy (a short tale to make of it) there can be no liking nor loving between such contraries, but continual strife and debate: so likewise when matches are made by the Parents, and the dowry told and paid before the young couple have any knowledge of it, and so many times are forced against their minds, fearing the rigour and displeasure of their Parents, they often promise with their mouths, and they refuse with their hearts.

Also

Also, if a man marry a wife for fair looks, without dowry, then their love will soon wax cold, in so much as they use them not like wives, but rather like kitchen-stuff; whereas those that marry rich Wives, they have always something to be in love withall. It is a common thing now adays, that a fair woman without riches, findes more Lovers than Husbands.

Chuse not a wife too fair, nor too foul, nor too rich; for if she be fair, every one will be catching at her; and if she be too foul, a man will have no mind to love her which no man likes; and if too rich, thou thinkest to marry with one which thou meanest to make thy Companion, thou shalt find her a commanding mistress: so that riches cause a woman to be proud, beauty makes her to be suspected, and hard favor maketh her to be hated. Therefore chuse a wife young, well born, and well brought up, reasonable rich, and indifferent beautiful, and of a good wit and capacity: Also in choise of a wife, a man should note the honesty of her Parents, for it is a likelyhood, that those Children which are vertuously brought up, will follow the steps of their Parents, but yet many a Tree is spoiled in the hewing. There are some which have only but one daughter, and they are so blinded with the extreame love they bear her, that they will not have her hindred of her will, whatsoever she desireth, and suffer her to live in all wanton pleasure and delicacy, which afterwards turneth commonly to be the cause of many inconveniences.

Now the Father before he marry his daughter, is to sift throughly the qualities, behaviour, and life of his Son-in-Law, for he which meeteth with a civil and an honest Son-in-law getteth a good Son, and he that meeteth

with all in one, casteth away his daughter.

The husband must provide to satisfie the honest desires of his wife, so that neither necessity, nor surperfluity be the occasion to work her dishonour: for both want and plenty, both ease and disease, makes some women oftentimes unchast. And again, many times the wife seeing the husband take no care for her, maketh (belike) this reckoning, that no body else will care for her, or desire her: But to conclude this same point, she only is to be accounted honest, who having liberty to do amiss, yet doth it not.

Again a man should thus account of his wife, as the only treasure he enjoyed upon the earth, and he must also account that there is nothing more due to the Wife, than the faithful, honest, and loving company of her husband: He ought also in sight of love, to impart his secrets and counsel unto his wife; for many have found much comfort and profit, by taking their wives counsel; and if thou impart any ill hap to thy wife, she lightneth thy grief, either by comforting thee lovingly, or else in bearing a part thereof patiently. Also if thou espy a fault in thy wife, thou must not rebuke her angrily or reproachfully, but only secretly betwixt you two, always remembring that thou must neither chide nor play with thy Wife before company; those that play and dally with them before company, they do thereby set other mens teeth on edge, and make their wives the less shamefast.

It behoveth the married man always to shew himself in speech and countenance, both gentle and amiable; for if a woman of modest behaviour seeth any gross incivility in her husband, she doth ont only abhor it, but also thinketh with her self, that other men
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are more discreet, and better brought up; therefore it standeth him upon to be civill and modest in his doings, lest he offend the chaste thoughts of his wife, to whose liking he ought to conform himself in all honest and reasonable things, and to take heed of every thing which may dislike her.

Why some women love their Lovers better than their Husbands, the reason is, the Lover in the presence of his Lady is very curious of his behaviour, that he useth no unseemly gestures, whereby there may be no suspicion of jealousy, or any exception be taken by any thing he doth; it behoveth every woman to have a great regard to her behaviour, and to keep her self out of the fire, knowing that a woman of suspected chastity liveth but in a miserable case; for there is but small difference by being naught, and being thought naught; and when she heareth another woman spoken ill of, let her think in her mind what may be spoken of her; for when a woman hath gotten an ill name, whether it be deserved or without a cause, yet she will have much ado to recover again the honour and credit thereof: let a woman avoid so much as may be, the Company of a woman which hath an ill name; for many of them endeavour by their evil fashions and dishonest speech, to bring others to do as they do, and many of them wish in their hearts that all women were like unto themselves. It may be said of many women, that the feathers are more worth than the bird; therefore it behoveth every woman to behave her self soberly and chaste in countenance and speech, that no man may be so bold as to assaile her; For commonly Castles, if they come once to parly, are at point to yeild; therefore if a woman by chance be set upon, let

her make this answer; When I was a Maid, I was at the disposition of my Parents, but now I am married, I am at the pleasure of my Husband, therefore you were best speak to him, and to know his mind, what I shall doe; and if her Husband be out of the way, let her always be have herself as if he were present.

Also, a woman may consider, if her Husband be cholerick and hasty, she must overcome him with mild speeches; and if he chide, she must hold her peace. For the answer of a wise Woman is silence, and she must stay to utter her mind till he be appeased of his fury, and at quiet; For if Women many times would hold their tongues, they might be at quiet. There was a very angry couple married together, and a friend being with them at Supper, asked them how they could agree together, being both so froward and testy; the good man made him this answer, when I am angry, my wife beareth with me, and when she is angry, I bear with her: For with what heart can a man so much as touch a hair of his Wives head; (I mean rigorously) for the husband ought to rebuke her with kind words secretly, and seek to reform her by good counsel: He ought to lay before her the shame of ill doing, and the praise of well doing; if this will not serve, yet he ought rather patiently to forbear her than rigorously to beat her, for she is flesh of his flesh, & there is no man so foolish, as to hurt his own flesh. A man ought to be a comforter of his wife, otherwiserly he ought not to be a tormenter of her; for with what face can a man embrace that body which his hands have battered and bruised? Or, with what heart can a woman love that man which can finde in his heart to beat her? Also, when a man findeth a painful and careful woman,
which

which knoweth when to spend and when to spare, and to keep the house in good order, then the husband will not deny such a wife any necessary thing belonging to the House: but if she be a light House-wife, who liveth without doing any thing, without caring for her husband, children, or servants, or any other belonging to the house, thereby shewing, although her body be in the House, yet her mind is abroad, which redoundeth to her shame, and to her Husbands great hindrance. For when the mistress is occupied with vanity, the servants are careless for her profit, but look their own. For while the Mistress playeth, the Maiden stayeth.

But those men are to be laughed at, who having a wife, and a sufficient wife to do all the work within doors, which belongs to a woman to do, yet her Husband will set hens abroad, season the pot, and dress the meat; or any the like work, which belongeth not to the man: such husbands many times offend their wives greatly, and they wrong themselves, for if they were employed abroad in matters belonging to men, they would be the more desirous being come home to take their ease, and not trouble their wives and servants in meddling with their matters, for the rule and government of his house belongeth to the wife.

And he that hath a wife of his own, and goeth to another woman, is like a rich thief, which will steal when he hath no need.

Amongst all the Creatures that God hath created, there is none more subject to misery than a woman, especially those that are fruitful to bear children; for they have scarce a moneths rest in a whole year, but are continually overcome with pain, sorrow, and fear, as indeed the

the danger of child-bearing must needs be a great terror to women, which are counted but weak vessels in respect of men, and yet it is supposed that there is no disease that a man endureth, that is one half so grievous or painfull as child-bearing to a woman; Let it be tooth-ach, gout, or colick; nay if a man had all these at once, yet they are nothing comparable to a womans pain in travell with child.

Now if thou like not my reasons to expel love, then thou mayst try *Ovids* Art, who prescribes salve for such a sore; for he counsels those which feel this horrible heat, to cool thier flames with Herbs which are cold of nature, as Rew, Lettice, and other Herbs, too long to recite; Also he saith, thou shouldest abstain from excess of meat and drink, for that provokes the mind greatly to lust; also to hunt, to hawke, to shoot, to bowl, to run, to wrestle, or some other play, for this will keep thy mind from thinking of lust, also shun slothfulness and idleness, for these are the only nurses of love; eschew melancholy or sadness, and keep merry company, turn thy eyes from the place where bewitching spirits are, lest the remembrance do increase and rub thy galled minde. Also to eschew the place where thou didst first feel the fire that burneth thy minde with such unquiet thoughts. Likewise, saith he, beware thou do not twice peruse the secret flattering letters of thy supposed friendly joy; for if thou do not refuse the often view thereof, it will much increase thy grief, dolour, and annoy: use no talk of her whom thou lovest, nor once name her; for that will increase thy care, by thinking in thy mind that thou beholdest her face: but some are perswaded that no rules or reason can assuage this grief, for love is lawless,

lawless and obeyes no law, no nor yet no counsell can perswade, nor take effect, or subdue the affection of his bewitched spirits. Furthermore, *Ovid* perswades by other reasons to expell the heat of love; for where love is settled, the lovers are many times hindred of their purpose: sometimes for want of friends consent, or distance of place; then and in such a case, his counsell is to love two or three, for love being so divided, makes the love of one the less thought upon: or else, saith he, satisfie thy lust upon some other Dame, for it will also help to wear the former love out of thy mind. Loe thus *Ovid* shot, but yet he mist the mark, not for want of learning, but for want of grace; for grace subdues and treads all vices under foot, although morall means do prescribe divers other dyets, to waite the heart of loves desire, as long absence from the place where thy liking lives, for the coals of comfort do kindle and heat the heart, that with absence would be void of harm; for absence doth quallifie that fire, and cool the minds of those which many times the company of wantons doth warm: for he which doth not shun the place where *Venus* in her glory sits, hath no care of himself, but suffers her to surprize his wits.

The Bear-bayting, or the vanities of Widows:
chuse you whether.

WE be unto that unfortunate man that matcheth himself unto a Widow; for a Widow will be the cause of a thousand woes; yet there are many that do with themselves no worse matched than to a rich Widow; but thou must not know
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what griefs thou joynest with thy gains ; for if she be rich, she will look to govern ; and if she be poor, then thou art plagued both with beggary and bondage : again, thy pains will be double in regard of him which marrieth with a Maid ; for thou must unlearn thy Widow, and make her forget her former corrupt and disordered behaviour, the which if thou take upon thee to do, thou hadst even as good undertake to wash a Blackamore white ; for commonly Widows are so froward, so waspish, and so stubborn, that thou canst not wrest them from their wills ; and if thou think to make her good by stripes, thou must beat her to death. One having married with a froward Widow, she called him these, and many other unhappy names, so he took her, and cut her tongue out of her head : but she ever afterwards would make the sign of the gallows with her fingers to him.

It is seldom or never seen, that a man marrieth with a Widow for her beauty, nor for her personage, but only for her wealth, and riches ; and if she be rich and beautiful withal, then thou matchest thy self to a she Devil. For she will go like a Peacock, and thou like a Woodcock ; for she will hide her money to maintain her pride, and if thou art at any time desirous to be merry in her company, she will say thou art merry because thou hast gotten a wife that is able to maintain thee, where before thou wast a beggar, and hadst nothing : and if thou shew thy self sad, she will say, thou art sad because thou canst not bury her, thereby to enjoy that which she hath : if thou make provision to fare well in thy house, she will bid thee spend that which thou broughtest thy self.

If thou shew thy self sparing, she will say, thou shalt not pinch her of that which is her own ; and if thou do

any thing contrary to her mind, she will say, her other Husband was more kind : If thou chance to dine from home, she will bid thee go sup with thy harlots abroad : if thou go abroad and spend any thing before thou comest home, she will say, a beggar I found thee, and a beggar thou meanest to leave me : If thou stay alwayes at home, she will say thou art happy, thou hast gotten a wife that is able to maintain thee idle : If thou carve her the best morsell on the Table, though she take it, yet she will take it scornfully, and say, she had a husband that would let her cut where she liked her self.

And if thou come in well disposed, thinking to be merry, and intreating her with fair words, she will call thee dissembling hypocrite, saying, thou speakest me fair with thy tongue, but thy heart is on thy Minions abroad, Loe these are the frantick tricks of froward Widows, they are neither well full nor fasting, they will neither go to Church, nor stay at home, (I mean in regard of their impatient minds ; (For a man shall never be at quiet in her sight, nor out of her sight : for if thou be in her sight, she will vex thee as before said, and out of her sight, thy own conscience will torment and trouble thy mind, to think on the Purgatory which perforce thou must endure when thou comest home.

She will make Clubs trump, when thou hast never a black Card in thy hand ; for with her cruell tongue she will ring thee such a peal, that one would think the Devil were come from hell : Besides this, thou shalt have a brended slut, like a Hell-hag, with a pair of paps like a pair of dung-pots, shall bring in thy dinner, for thy Widow will not trust thee with a wench that is handsome in thy house ; now if that upon just occasion thou throwest

the platters at thy maids head, seeing thy meat brought in by such a slut, and so sluttishly drest; then will thy widow take Pepper in the Nose, and stamp, and stare, and look so sour, as if she had come but even then from eating of Crabs, saying; If thou hadst not married with me, thou wouldest have been glad of the worst morsel that is hied: then thou again replyest, repaying; If I had not been so mad, the Devil himself would not have had thee; and then without cause thou blamest her of old age, and of jealousie, and of hiding her money, and for conveying away her goods, which thou hast bought with the displeasure of thy Friends, and discredit to thy self, in regard of her years: then again, she on the other side runneth about to her neighbours, and there she thundereth out a thousand injuries that thou doest her, saying, my corn he sendeth to the Market, and my Cattle to the Bayr, and look what he openly findeth, he taketh by force, and what I hide secretly he privily stealeth it away and playeth away all my money at dice. Loe thus he consumeth my substance, and yet hateth my person; no longer than I feed him with money, can I enjoy his company; now he hath that he sought for, he giveth me nothing else but froward answers, and foul usage, and yet God knows, of pure love I married him with nothing, but now his ill husbandry, is like to bring to ruine both me and my children: but now all this while she doth not forget to tell her own good huswifery, saying, I sit working all day at my needle, or at my distaffe; and he like an unthrif, and a whoremonger, runneth at random: thus they are always stretching debate upon the rack of vengeance.

Loe here is a life, but it is as wearisom as Hell: For
if

if they kifs in the morning, being friends, yet ere noon they are ready to throw the house out at a Window. The Papists affirm, that Heaven is won by Purgatory, but in my mind a man shall never come into a worse Purgatory, than to be matched with a froward Widow. He that matcheth himself to a Widow and three children, matcheth himself to four theifs. One having married with a Widow, it was his luck to bury her, but not before he was sore vexed with her; for afterwards he lying on his death bed, his friends exhorted him to pray unto God that his soul might rest in Heaven. And he asked them this question: whither (saith he) do you think my wife is gone? and they said unto him, no doubt but that your wife is gone to heaven before you. He replied, I care not whither I go, so I go not where my wife is, for fear I meet with her, and be vexed with her as I have been heretofore.

Another having married with a Widow, being one day at a Sermon, heard the Preacher say, I Whosoever will be saved let him take up his cross and follow me: this mad fellow, after Sermon was ended, took his wife upon his back, and came to the Preacher, and said; here is my cross, I am ready to follow thee whither thou wilt.

Another having married with a Widow, which shewed her self like a Saint abroad, but a Devil at home, a friend of her husbands told him, that he had gotten him a good, still, and quiet wife; yea marry, quoth the married man, you see my shooe is fair and new, but yet you know not where it pincheth me.

Another merry companion having married with a Widow, and carried her over Sea into France, there suddenly arose a great storm, insomuch that they were

all in danger of drowning; the master of the Ship called unto the Mariners, and bad them take and throw over-board all the heaviest goods in the Ship; this married man hearing him say so, he took his Widow, and threw her over board: and being asked the reason why he did so, he said, that he never felt any thing in all his life that was so heavy to him as she had been.

Another having married with a Widow, and within a while after they were married, she went out into the Garden, and there finding her husbands shirt hang close on the Hedge by her Maids smock, she went presently and hang'd her self, upon a jealous conceit that she took: and a merry fellow asking the cause why she hang'd her self, and being told that it was for jealousy, I would, said he, that all Trees did bear such fruit.

Thou mayst think that I have spoken enough concerning Widows; but the further I run after them, the further I am from them; for they are the sum of the seven deadly sins, the friends of Satan, and the gates of Hell. Now methinks I hear some say unto me, that I should have told them this lesson sooner, for too late cometh medicine when a patient is dead; even so too late cometh counsel, when it is past remedy: but it is better late than never, for it may be a warning to make others wise.

But why do I make so long harvest of so little Corn? seeing the corn is bad, my harvest shall cease, for so long as Women do ill, they must not think to be well spoken of; if you would be well reported of, or kept like the Rose when it hath lost the colour, then you should smell sweet in the bud, as the Rose doth; or if you would be tasted for old Wine, you shall be sweet at the first, like the pleasant

Grape

Grape : then should you be cherished for your courtesie and comofrted for your honesty, so should you be preserved like the sweet Rose, and esteemed of as pleasant Wine. But to what purpose do I go about to instruct you, knowing that such as counsel the Devil, can never amend him of his evil ?

And so praying those, which have already made their choice, and teen the trouble, and felt the torments, that are with Women, to take it merrily, and to esteem of this Book only, as the toys of an idle head.

Nor I would not have Women murmur against me, for that I have not written more bitterly against Men, for it is a very hard winter when one Wolf eateth another, and it is also an ill Bird that defileth her own Nest, and a most unkind part of one man to speak ill of another.

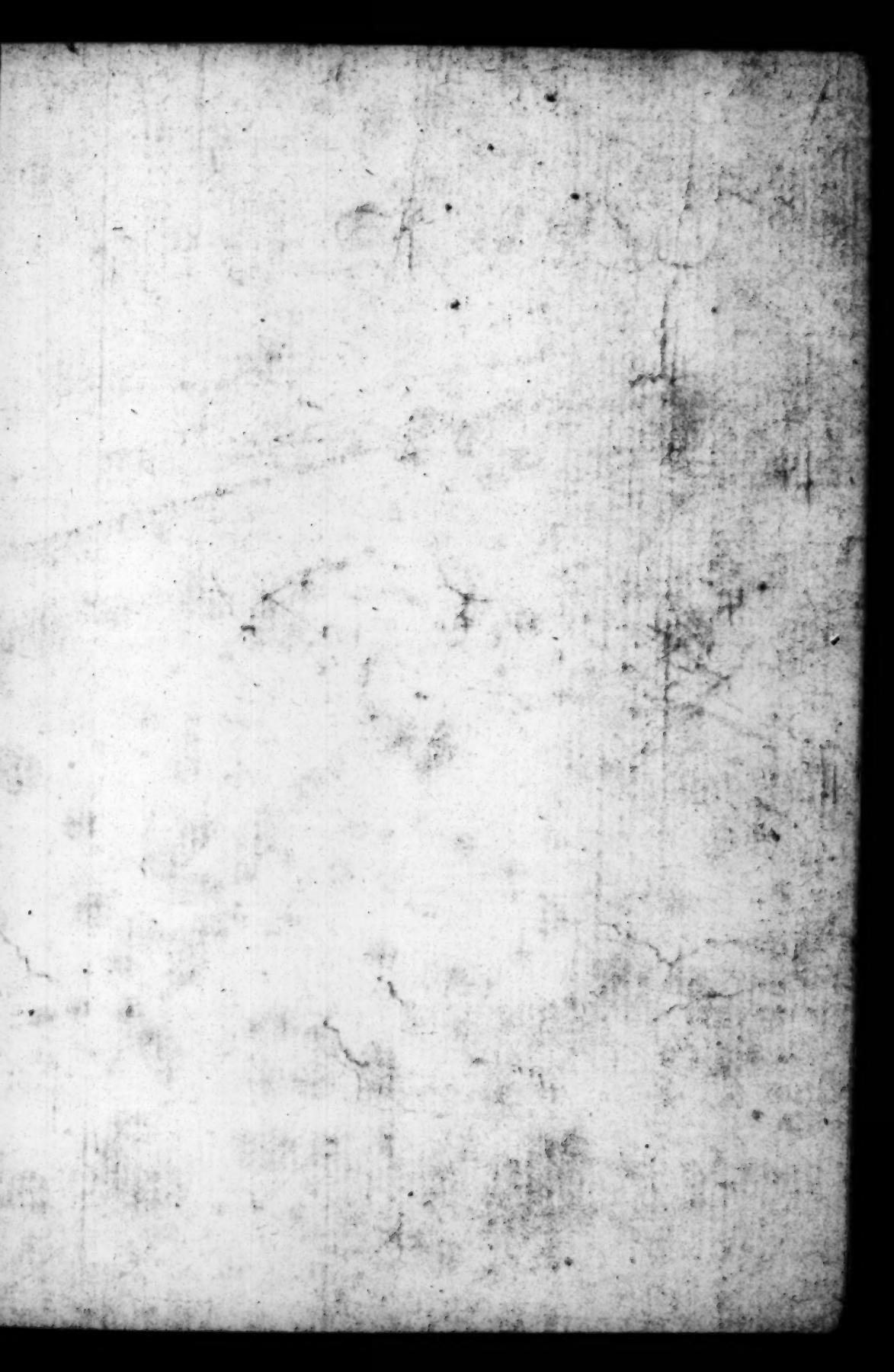
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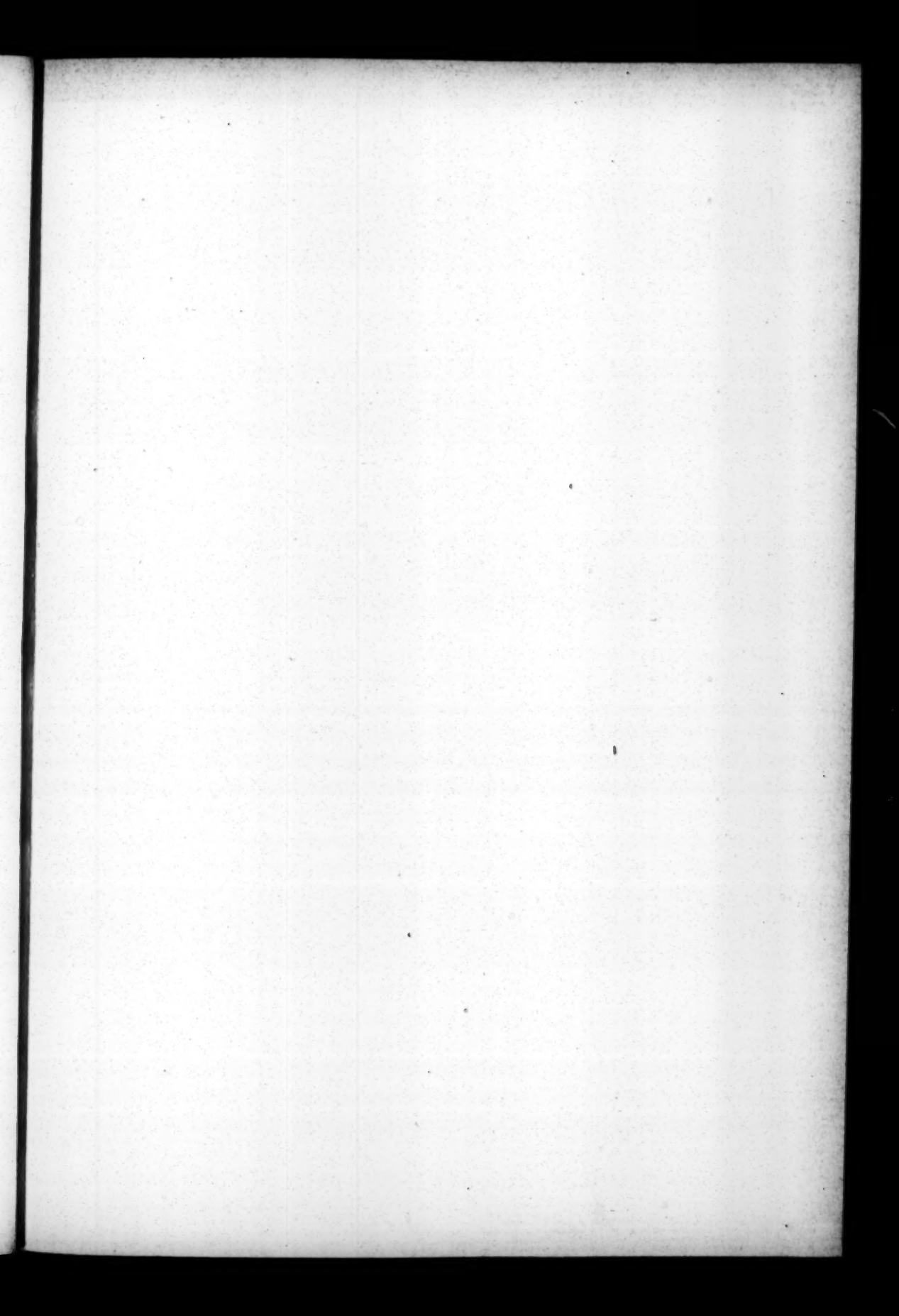
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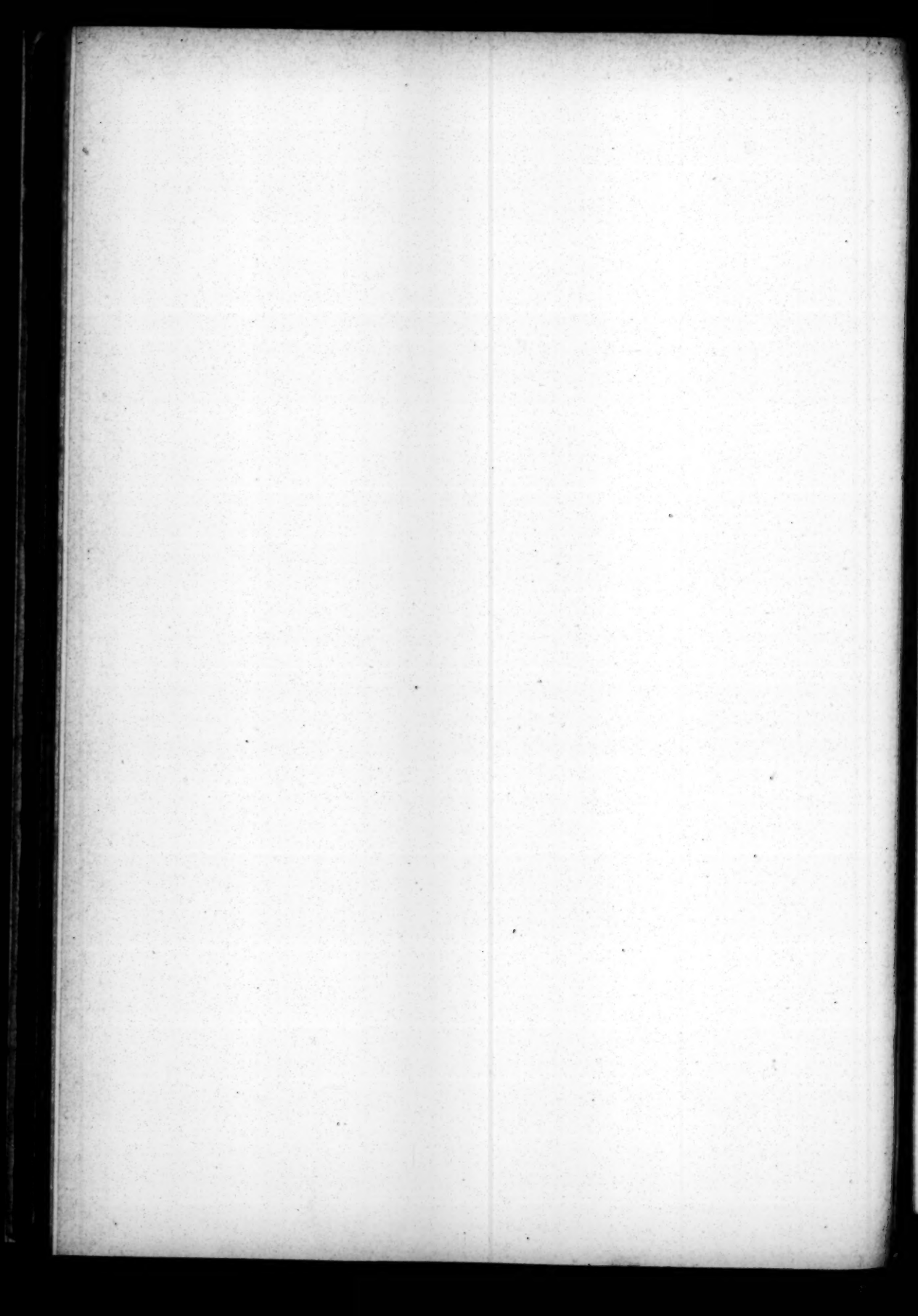
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